

Volume LXXXII



Number 20

THE CONGREGATIONALIST

Boston Thursday 20 May 1897



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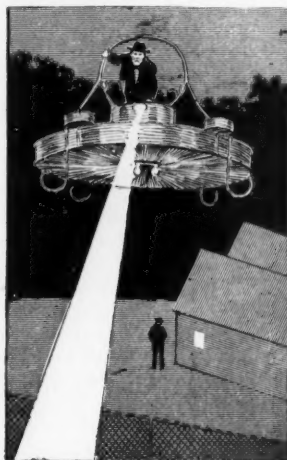
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AFTER Christmas and Easter no Sunday in the year has been by common consent so generally set apart for special services as the second Sunday in June for Children's Day. It might appropriately be called Family Sunday, since the Christian idea of the household and its relation to the church is then emphasized as at no other time. As an object lesson holding up the duty of the church to the children and to the home, the observance of this day is of great value. It is not less important that in connection with it the obligation of the churches to give the gospel to neglected children should find expression. Without this the meaning of the day to the children themselves would be much obscured. In every Congregational church we trust that a generous gift will be made, June 13, to our Sunday School and Publishing Society, and that the use to be made of the gift will be clearly explained. The work of giving the gospel to the children of our own country is not second in importance to any other.

Dr. Barrows's account of his experiences and observations during his recent memorable lecturing tour through the great cities of India, which we print this week, will bring the problems of missionary work and the difficulties of native thought in considering the claims of Christianity very close to our readers. There is evidently no lack of hearing or of interested consideration for the man who goes to speak to the educated English speaking Hindus with a competent mental endowment and the assured but loving spirit of his Master. Christ has already a great place in the thought of India. It is important that he should have an acknowledged and authoritative place, not merely in the thought but in the life of the people. It is interesting to recall in this connection an earlier work in the same line, accomplished by the late President Seelye of Amherst College in the course of a journey round the world a quarter of a century ago. Passing through Bombay he was in-

vited and urged to remain, and his addresses there and elsewhere were widely influential and were published in book form both in Bombay and Boston. Hindu thought under the influence of Christian mission work and native unrest, guided by the divine Spirit, has evidently ripened fast toward a harvest since that time.

If any one can make a louder cry over a smaller matter than some religious newspapers are making over certain arrangements for supplying pulpits during the Christian Endeavor meeting next July in San Francisco we should be pleased to hear it. The program committee of that society in Boston selects the preachers for those churches which wish to hear ministers attending the convention. A local committee in San Francisco, of which Rev. William Rader is chairman, arranges the distribution of the preachers thus selected. But Mr. Rader, pastor of the Third Congregational Church in that city, has been preaching to his own people some sermons on the Bible in which he has proclaimed his belief in some of the conclusions of the higher critics. The *Occident*, a Presbyterian paper, raises the cry of alarm that Mr. Rader's agency in arranging for preachers in Presbyterian pulpits may bring in a flood of heresy which will sweep the Endeavorers from their foundations. It warns Presbyterians that unless he be compelled to resign his position disastrous consequences loom up. Other newspapers, taking up the note of warning, call on the General Assembly to protect the lambs of the Presbyterian fold from this Congregational wolf in sheep's clothing. The *Outlook*, in a leading editorial, calls on the Congregational ministers and churches of California to make this issue their own and summons the entire denomination, whether or not they agree with Mr. Rader, to resent this attack on its liberties. Thus Congregational freedom, in its last onward march far from Plymouth Rock, is to face Presbyterian orthodoxy in a deadly struggle at the Golden Gate. If Mr. Rader succeeds in assigning to a Presbyterian pulpit some minister selected by the Boston committee orthodoxy will be throttled. If he is prevented liberty will die. We can only watch this momentous conflict from across the continent and tremblingly hope the right will win.

During these weeks our theological seminaries are sending out a company of educated, consecrated young men ready for the ministry. Most of them have spent ten years in preparation for their calling. They represent the choicest treasures of the churches, and those without pastors ought to be eager to secure the services of these men. If our churches are wise they will show honor to an educated ministry and will encourage young men who enter that profession to equip themselves worthily for it. There are indications that the churches are not looking to the seminaries as much as for-

merly for ministers, and are not as willing to give a hearing to those ready to begin their first pastorate. So far as this is true it is a grave mistake and one of the causes for decline in spiritual life. When our churches become indifferent to the thorough equipment of their leaders, they will lose prestige and power. Give these young men the opportunity for which they have made themselves ready.

The 109th General Assembly of the Northern Presbyterian Church, which meets at Winona, Ind., May 20, promises to be a love feast—unless there is a preliminary quarrel over the election of a moderator. The number of candidates seems to exceed that of any previous year. For the central West ex-President Harrison has been nominated. Dr. Minton is the candidate of the newspapers on the Pacific slope, with Dr. Sheldon Jackson of Alaska as a promising competitor. In the East Dr. Sample of New York, ex-Governor Beaver of Pennsylvania and ex-Postmaster General Wanamaker have been mentioned. This nomination by the denominational organs has apparently awakened less ill feeling than usual, although one Pennsylvania presbytery has expressly requested its commissioners not to vote for any man whose name has been proposed by the newspapers. There is some question about the propriety and constitutionality of electing any but a minister to the moderator's chair, and many are reluctant to raise the question or create a precedent which may help to rule the laymen out. Winona, where the assembly meets, is an Indiana watering place and camp ground of the Chautauqua order, and a competitor, therefore, of Saratoga, where the Western commissioners are always delighted to have an assembly meet. The promise of a peaceful session seems to be disturbed neither by danger of acrimonious theological debate nor of heresy trials. The condition of the boards and the payment and avoidance of debt will probably be the most difficult questions to which the assembly must give its attention.

Southern Baptists have been for some time agitated over a case of heresy which seemed to us so absurd that we have made no comment on it hitherto. Prof. W. H. Whitsett of the Southern Baptist Theological Seminary at Louisville, Ky., some time ago published the statement that English Baptists did not begin to practice immersion till 1641, which seems to be a well-established fact. He also advised one of his relatives who had married a Methodist minister to join her husband's church. He was charged with these two enormities and the war over his case has waxed fierce in newspapers and conventions. At last the trustees of the seminary passed the following among other sensible resolutions:

That we cannot undertake to sit in judgment on questions in Baptist history which do not imperil any of those principles concerning which all Baptists are agreed, but concerning which serious, conscientious and scholarly students are not agreed. We can,

however, confidently leave to continued research and discussion the satisfactory solution of these questions.

Dr. Whittitt, being informed of the action of the trustees, sent them a letter in which he said in substance that he thinks it was a mistake for him to have made public the result of his historical research about baptism, but that since he has said it and it is true he can only reaffirm his conviction; and that, as to the lady relative, he believes that she ought to obey the Baptist Church before all things. When these resolutions and statements were communicated to the Southern Baptist Convention, in session last week, the whole assembly rose to its feet, and, while those who could reach Dr. Whittitt shook hands with and embraced him, the rest shook hands with each other and all sang together.

Amazing grace, how sweet the sound,
That saved a wretch like me.

So the heretic, Dr. Whittitt, was saved to the seminary, and the convention gloried in peace restored.

The shrinkage of estates is hinted at in the large falling off in receipts from legacies of all the missionary societies. But the extent of this shrinkage can only be guessed at. An illustration is given by a writer in the *New York Evening Post* describing the collapse of the real estate boom in Kansas. The last three legislatures have dissolved the corporate existence of more than 400 town sites and additions which had been platted and put on the market in lots. When a bank failed in 1889, among its assets were a large number of these lots, the average price of which a short time before was \$70. They were appraised at \$30 each. A short time ago these lots were sold at auction by the receiver of the property, the majority of them bringing fifty cents each—some selling at thirty cents. Many thousands of lots like these were mortgaged to Eastern investors at the value originally placed on them. One hundred names taken at random from the lists of a mortgage company show who these investors were, who have been described as plutocrats and gold bugs. More than a third of them were widows, the sums loaned by them ranging from \$500 to \$4,800, probably the greater part of their means. Twelve loans had been made from funds held in trust from estates. Nine of the lenders were unmarried women. Many of the others were sea captains, country storekeepers and small traders. From such persons as these many small sums used to be given to benevolent objects, which made a large sum in the aggregate. A vast number of little fortunes loaned on Western mortgages have during the last ten years completely vanished. The story of the loss and the consequent suffering will never be told.

A correspondent of the *Church* speaks of the inopportune raising of the question of elevating Charles I. of England to a sainthood and adds, "This might be a matter of little importance were it not that eight bishops of the church have indorsed it." The setting up of the machinery of canonization in the Protestant Episcopal Church will be rather an interesting process to watch, and perhaps American ingenuity can make some improvements in the process. Taking Charles for a first subject seems to the lay mind, however, too much like obeying the old medical advice, *Fiat experimentum in corpore vili*—make the experiment on a worthless subject.

THE SULTAN TRIUMPHANT

The ablest ruler in Europe is the sultan of Turkey. However reluctantly we may admit it, we cannot deny it. His career during the last three years has been a marvel of diplomacy and audacity. He has defied Christendom and kept it at bay while he has destroyed internal foes of his government and roused mighty forces to his support. Three years ago the Armenians were among the most thrifty and progressive people in the empire, awaking to ideas of self-government and coalescing into a unity of sentiment strange to Turkey. Public opinion in an Oriental despotism was beginning to find expression. But the sultan has crushed it for a generation at least. More than 100,000 Armenians have been massacred, as many more have starved to death, villages, cities and whole districts have been devastated, and the inhabitants who remain have been stripped of everything and left in terror of their lives. Incipient signs of rebellion among the younger Turks have been quelled, and the leaders of possible movements toward independence have been purchased or killed. The Greeks, who were numerous and enterprising, have been to a considerable extent impoverished or driven out of the country.

The sultan has aroused slumbering fanaticism throughout the empire, has rewarded it with the spoils and blood of Christians and has rallied it to his support. He has inspired millions of his subjects with new faith in his power. His armies, reorganized, are flushed with victory. Conspirators among his followers have been defeated, and he is master of the situation. His success is mainly the triumph of his own personality.

How has the sultan achieved this victory, in defiance of the Christian public opinion of the world? He has shrewdly understood and boldly handled the political conditions of Europe. The news of the Sassoun massacres in 1894 were regarded as incredible. When, after several months, the truth in part became known, England, France and Russia joined in an investigation—Germany, Austria and Italy, the Triple Alliance, looking on as neutrals. The ambassadors of the first three nations prepared a system of reforms which they presented to the sultan. He accepted them readily enough. The question with him was simply, Would these governments compel him to enforce them? He soon discovered that Russia would oppose coercion and that France would follow her, while England would not act alone. From that point the way was plain before him. He promised whatever was demanded. He did as he pleased. His answer to the threats of the ambassadors was to order a massacre in September, 1895, which deluged with blood, under their very eyes, the streets of Constantinople. He proved to the subjects of his tyranny that Christendom was powerless to help them.

The "concert of the Powers" which has arisen out of these conditions is simply a tacit understanding of the six nations we have named that they will maintain the integrity of Turkey. Its service is purely negative—a purpose not to permit any part of the empire to be taken from the sultan. The action of the Powers is decided, as Mr. Gladstone said, by the two youthful despots, the czar and the emperor. France must follow Russia's lead, or become isolated and helpless. Austria and Italy depend on Germany. Lord Salisbury has declared that

it is the policy of England to assent to what the other five Powers agree upon. Russia wants a free entrance to the great seas for her ships. The other governments dare not permit this. Therefore they maintain the integrity of Turkey, while Russia joins them in maintaining it till she can gain what she wants. Thus any movement to weaken the power of the sultan is vetoed by one or the other of the governments. When public opinion in Greece forced that government to interfere in behalf of Crete, the "concert" hindered and thwarted the little nation till it was evident that Turkey could win the fight. The Powers allied themselves with Turkey.

What now is the outlook? It is more hopeless for righteousness than at any time since the Sassoun massacres became known. On one side is the victorious sultan. Against him is the Christian public opinion of Europe and America. Between them is the concert of the Powers, the sultan's bulwark. Against that, thus far, public opinion has thrown itself in vain. In the diplomatic struggles which are to follow the close of the war between Turkey and Greece the sultan stands to gain much in prestige at home and to lose little in territory or in influence abroad.

Still, in this gloomy and storm-clouded sky, there are portents not wholly baleful. The sultan's victory may force new combinations of the Powers, which will make it impossible for them to continue to resist the dissolution of Turkey. The sultan may die. If he should his government, which depends mainly on him, would fall, though what elements of fanaticism would rush in to possess it cannot be foreseen. Public opinion may yet compel the Powers to act in the interests of humanity. While it does not exist in Russia, and is largely suppressed in Germany, in England and the United States it was never more potent than now and never more united, in spite of the efforts of politicians to divide and ignore it. The sultan fears the power of public opinion more than all the other Powers. Finally, God reigns. The Christian, as he reads again the bloody record of these three terrible years, the darkest in the century, cannot but turn with hope to the words of the world's Redeemer: "Shall not God avenge his own elect, which cry day and night unto him? I tell you that he will avenge them speedily."

GOING A-MAYING

Life is too short not to go a-Maying when chill winds cease and blossoming trees invite. If it were only that we might lay up delightful memories in store for soberer months to come, and for restricted days of winter, one glimpse at least of the world in its awakening beauty, one hour absorbed in the swift current of joy that runs before and makes possible the harvest, ought to be secured at any expense short of the sacrifice of duty. Whether it be when cherry trees are laughing with their fragrant snows in glad release from winter's long restraint, or in the days when the returning oriole explores the blossoming apple trees and lays his first plans for the daring nest that mocks at peril from its hanging bough, or when the trees have fully opened out their leaves and the homes of the birds are sheltered from curious and from hostile eyes, the spirit of the May has a welcome for every comer and lavishes her treasures at his feet.

Even the airs that waft through city streets carry an invitation. Tired eyes welcome unaccustomed green upon the boughs of discouraged city trees. The squares and parks are gay with flowers, set with foreseeing care among the restful lawns. Wise men deflect their homeward walks or take an earlier morning start to share the beauty that is provided at the cost of all for the service of every one. Those who are wiser or more fortunate secure a Maytime holiday, a day in the free woods and fields.

Not in the whole circuit of the year—not even in the splendor of October—does the fleeting hour call so invitingly for the receptive eyes. Without hasting, without resting, May moves on touching the world with beauty. Take her when you will, you shall never lack surprise as well as delight. Always the drama of unfolding life, but always with new actors pushing in which yet, so fine and subtle is her art, can never overcrowd the stage. Every roadside has its offering of tender green on long denuded boughs to charm the eye and stimulate the thought. He who will see sees clearly, for it is the time when all things tend without reluctance toward their appointed end. He who is weary and will only passively accept his share of the enjoyments of the time is made welcome and learns to observe with what apparent ease and grateful absence of loud clanging blows and dissonant machinery unhurrying nature brings about her great results. He who has lived content in the lower chambers of his soul feels the calm rebuke of the tree's aspiration and the putting forth of the leaf which serves its generation gladly for a single summer before it falls on sleep.

In her every mood May is the most restful and delightful of companions. When rain is falling and the pavements shine at night with gleaming pools, and shadows of overhanging boughs are softly beautiful under the lamps, the cool air brings restful thought. When showers are like a drifting mist among the boughs the woods are doubly fascinating to him who dares to venture through dripping paths, where the catbird comes and goes like an elusive spirit, and the columbine in the rock clefts has lost the sultry glow it holds under a burning sun. And when the storm drifts over and the sky is shaded from misty gray in the track of the rain to warm blue where the full sunshine glows, when the soft wind awakes and the air is sweet and birds so busy they can hardly stop to sing, happy indeed is the mortal who can give an hour to the wooing and the winning of the happy thoughts of May.

Now, more than ever in the whole year's course, we feel the glamour of the time and long to arrest the progress of the year. It all goes by so swiftly and so irrecoverably! We can ask for nothing better, and we ask, knowing too well that our petition is in vain, that the moment of perfection may remain until we have grasped more of its meaning and our hearts grown strong to know its final charm.

April lends her younger sister half her violets, but the fruit tree blossoms are the unshared crown of May. Shall we enjoy the fruit as fully if we have missed the blossoms? Are there not savings of which the tax collector and the cook take no account? O ye men, who were children once with chubby hands clasped tight about the flowers of spring, is there no economy in happy memories as well as hard milled dol-

lars or doubtful promises to pay? O ye good housekeepers, ye practical women of affairs, ye careful mothers, slaves of the dusting brush and the dressmaker and the social round, have you imagined that the fragrance and delight of May, distilled through thought and speech and smile, will not prove more nourishing and grateful to your menfolk than any other gift or saving that the time allows? Will not the common memory of that green slope where sunlight fell on yellow cinquefoil and white strawberry flowers, while the innumerable company of anemones nodded at the thick-
et's edge, that music from the hollow of the singing brook, that shared fragrance of sweet fern and apple bloom, count in the family happiness of months to come? May is too evanescent, life is too brief, not to go a-Maying, unless stern duty stands with warning and forbidding finger at the door.

THE PERIL OF INTEMPERATE SPEECH

Strong language is not always to be condemned. Sometimes there is occasion for it. The man who never feels intensely or speaks otherwise than in measured phrase generally is a poor sort of a fellow. But such strong language is not necessarily intemperate. Intemperate speech is that which is not justified by its cause. It is this lack of correspondence between the utterance and the occasion which we recognize as a fault.

One peril attending it is that of the loss of influence. It reveals some lack of poise, some error of judgment or of accuracy in statement, which inevitably subtracts from confidence in the speaker. His influence thereby is diminished, or, at any rate, is altered for the worse. This means to him also some loss of good reputation. We do not respect him as highly or refer to him as an authority in the same manner as before.

But a graver peril involved is that of losing something of one's own self-respect. Many a sin causes us humiliation but there is hardly another after which we are apt to feel so foolish as this. It is realized too late that to have bartered dignity and influence for a momentary indulgence in passion, which has afforded no lasting gratification and was not truly enjoyable, even for the moment, does not pay. This is true too not only of hasty, hot-tempered words, but also of those exaggerations which are become so customary to many that ordinary terms hardly seem to them to have much meaning. They are at once absurd and mischievous. They injure our friends and ourselves, and they are unworthy of every courteous and well-bred, not to say every Christian, man or woman.

CURRENT HISTORY

The Week's Legislation

The Senate debate upon the amended tariff bill has been postponed, but the Republican party leaders hope to secure its ultimate passage, with some modification dictated by public opinion, the hope of party advantage or the necessity of securing the votes essential to a majority. The passion for tariff tinkering seems to have taken possession of many senators, and it may require time to allow it to run its course. As the election of a senator from Florida leaves the Republicans one short of a working majority this element of individual obstinacy is one which must be reckoned with. The House has honored itself by refusing to join

in the revocation of President Cleveland's forestry order, and the fate of the measure will be determined in conference committee, where we hope the friends of the forests will stand firm. The House has also rejected, after a sharp debate, the appropriation for the improvement of Pearl Harbor, Hawaii, thus further loosening our hold upon the islands and weakening the hands of the Hawaiian government in its difficult and delicate negotiations with the Japanese.

Cuban Affairs

The jingo senators have made an attempt to force the hand of the President in his treatment of our relations to Spain and Cuba, with no result thus far except that of learning that he is considering the matter and has unofficially sent an agent to Havana to report upon the condition of affairs. He has recommended, in a special message, a national grant of \$50,000, to be expended in the purchase of food for the Americans crowded in the towns of Cuba and the free transportation of those who desire to return home, without departing from the pacific tone which has thus far marked his treatment of the question. That the long war has had the cruellest effect upon the fortunes of the resident Americans there can be no doubt and there must some day be a reckoning, but Mr. McKinley is evidently not to be hurried and has probably intimated to the troublesome senators that his mind is very much preoccupied with tariff matters just now. So far as can be learned, the Spanish army of occupation makes no real advance in pacifying the island.

The Bradford Document

Ex-Ambassador Bayard reached New York on Saturday with the Bradford "log" in his possession. If the spirit of the author could have followed his book he would have noticed some differences between the steamer Paris and the Mayflower, whose voyage is chronicled in three short pages of his diary, and between the Plymouth of 1621 and the New York of 1897, but we should despair of the republic if we did not believe that the essential spirit of the original Pilgrims was still at work in the developing America of today. Its genuine faith in God, sturdy independence of man-made opinions and unconquerable purpose to shape a State according to its highest convictions have never ceased their work. Governor Wolcott and Mr. Bayard are in correspondence in regard to the time of the formal presentation of the manuscript, which will take place in Boston soon. We hope, however, that none of our readers are looking for fresh light upon the history of the Plymouth colony from this manuscript, verbatim copies of which are to be found in several public libraries of America.

A Set-Back for Impartial Civil Service

Governor Black of New York seems to be utterly lacking in the instincts of a gentleman. It was to be expected that he would sign the bill—of which he was the putative author—which, in his own phrase, was intended "to take the starch out of" civil service reform, but he has appended to his signature a memorandum making an utterly uncalled-for and abusive attack upon the citizens who opposed the bill, and especially upon Carl Schurz, which strips him of the last vestige of a reputation for good feeling or courtesy. New York has had men of doubtful reputation in its gov-

ernor's chair, but never before an utter boor. The bill is a cunningly planned attack upon the competitive system, and an evasion of the spirit, if not the letter, of the State constitution. We call especial attention to an extract from the speech of Mr. Schurz, at the hearing before the governor, printed elsewhere in our columns. It states with clear precision the real point at issue—the "aristocracy of influence" against which is set the democracy of merit. Under the civil service law supported by the reformers the door is freely open to superior fitness; under Governor Black's law admittance and advancement depend upon a "pull" with the politicians. Upon this issue the determination of the people will be unmistakable so soon as they understand it and evident self-interest comes to the aid of clear common sense. Governor Black has mistaken the feeling of the people—a fatal blunder for a politician of his ambition.

Inheritance Taxes

The Illinois Supreme Court has decided that the State law providing for a graduated tax on inheritances above \$4,000 is constitutional, reversing by its action the decisions of the lower courts. The emphasis of this enactment is laid upon degrees of consanguinity rather than the mere amount which passes from the testator to his heir, but there is a measure pending in New York, suggested by the controller of the State and needing only the governor's signature to become a law, which taxes legacies increasingly according to their amount, superseding a much simpler law which exempted \$2,000, and taxed collateral at a higher rate than direct inheritors. There is an outcry against the bill both on the part of those who expect to feel its effects in their own person and from students of political economy, who believe that it will drive capital from the State. In the meantime the estates of deceased millionaires subject to taxation prove to be unexpectedly small, and New Jersey, whose laws are favorable to corporations and which imposes no inheritance tax, gets many immigrants. The people, by whose will laws are finally shaped in spite of all evasion, have evidently made up their minds that great estates which have largely escaped taxation in the lifetime of the owners shall take their share of the burden when they come under the review of the probate courts.

War upon Trusts

A decision of Judge Gibbons in Illinois declares the American Tobacco Company, known as the "Cigarette Trust," an illegal corporation, and prohibits its agents from carrying on its business within the State. The decision is grounded on the reserved power of self-preservation inherent in Statehood. There appears to have been no attempt on the part of the defendants to show that their business was not in restraint of trade. The case goes to the Supreme Court of the State on appeal. Attorney General Hancock of New York has undertaken a test of the anti-trust law just enacted by the legislature in asking for a referee, before whom the presidents of the coal carrying roads terminating in New York have been cited to appear. This is old straw, the coal roads having been investigated on the same charge of unlawful combination within a few years, but there has long been a popular distrust of these roads, fostered by some of the newspapers. The presidents

profess their entire willingness to testify, but the question is so large and the number of witnesses so great that a decision is not to be expected soon, which may be just what the politicians desire.

The River Floods

The Middle South has made a gallant fight against the unprecedented Mississippi floods and, in spite of great losses, has for the most part held its levees intact. The negro farmers of the river bottoms are relatively the largest losers because their little property was so completely at the mercy of the rushing waters. There has been a co-operation of citizens, railroads and State and city officials in the work which can result in nothing but good in creating a sense of common interests and duties which is the true strength of a commonwealth. But is it not time that this great problem, of which the forest reservations at one end and the rich river lands at the other are parts, should be considered as a whole and a definite national policy adopted in dealing with its necessities?

Broker Chapman's Plight

When a tariff bill was last before the Senate (the Wilson Bill) there was an investigation of the speculations in sugar stock, alleged to have been carried on by certain senators while the bill was pending. A New York broker, E. R. Chapman, was found guilty of contempt for refusing to give testimony in regard to the transactions in which he had been an agent, and condemned to a month's imprisonment, which, after so long a time, he is at last to undergo. It is a poor vindication of the law, of course, which punishes the intermediary and lets the principal go free, but while we respect the man who keeps the secrets of his clients, we cannot feel that much sympathy needs to be wasted on Mr. Chapman for his enforced thirty days in Washington, which carries with it such an unstinted amount of free advertising for his business.

Long Distance Electrical Railroad

An experiment of great interest to the public as well as to the transportation companies was brought to a successful termination in Connecticut. The New York, New Haven & Hartford Railroad, through its control of the New England road, has two lines between Hartford and New Britain, one of which it has equipped with a third rail carrying the power on the plan of the successful line at Nantasket Beach near Boston. The whole distance from Hartford to Berlin by way of New Britain is nearly thirteen miles, and the current for the whole distance is supplied by a single power house at Berlin. This is a much longer distance than has ever been thought practicable for the transmission of electric power, and the entire success of the experiment, in the opinion of President Clark of the New Haven road, foreshadows an extended and increasing substitution of the third rail system for steam and successful competition of the old roads with the trolley lines. Complete isolation of the track with its dangerous surface current and the elimination of grade crossings are conditions of success. The light cars ran smoothly and at a rate, for part of the distance, of more than a mile a minute.

The Rehabilitation of Turkey

The last effect which the Powers intended should come out of the war with Greece was probably that Turkey should reappear upon the scene as one of the great military

forces of Europe, and yet, however transiently, this is just what has happened. They have opened the bottle that the demon might do their bidding; he has felt his old strength revive and refuses to return. The Powers stand morally committed to the defense and protection of Greece by her complete surrender to their demands. They ordered the sultan to agree to an armistice, and he replied that he was keeping the greater feast of Belram and would think of the matter when he got through. Then he demanded impossible concessions as the price of peace—the reannexation of Thessaly, a free hand in Crete, an enormous indemnity, the abolition of the treaty by which Greek subjects in Turkey are tried in their own consular courts—and a meeting of plenipotentiaries to consider the terms he offered at Pharsalos within the Turkish lines in Thessaly. For the moment this uprising of Moslem pride seems to have really united the Powers in principle, if not committed them to a method. Even the well-drilled Russian newspapers, the *Novoe Vremya*, for example, protest that the Powers will have to take practical measures "to preserve Greece from the pretensions threatening her national existence."

In the Field

A few partial Greek successes in Epirus have been more than overbalanced by another great defeat at Domokos in Thessaly. The Greeks fought with stubborn courage, but were overwhelmed at last. Behind the Greek army are the mountain-passes of the old frontier, which they may be able to hold until the Powers come to their relief. What the inhabitants of Thessaly think of the Turks is shown by the complete abandonment of villages and the crowding of refugees in the Greek towns and frontier valleys.

The Liberal Triumph in Quebec

The tide of Liberal success, which put an end to the long control of Canada by its Conservative party nearly a year ago, continues to flow with increasing power. In the provincial legislature of Quebec the situation of the parties has been more than reversed by the recent elections, in which the Liberals have gained twenty-eight constituencies and now have fifty-one members to twenty-one for the Conservatives. This victory has been won in the face of intense clerical opposition, largely by the awakening of a true national feeling independent of strictly clerical leading. What the *Montreal Witness* rightly calls "the emancipation of the people of this province from clerical thralldom" is largely due to the influence of emigration to New England, which has changed the type of piety without destroying it and taught the people of Quebec that political freedom is not necessarily irreligious. The Liberals of Quebec are pledged to reform of the common schools and to the investigation of subsidy scandals, which have been only too common in the history of the Province. The result is full of warning for those who have been attempting to reopen the question of the Manitoba schools. "It may be a blessing in disguise to the Conservative party," says the *Toronto Evening News*, "if it helps to sew that question up in its shroud."

NOTES

The ice has gone out of Mooslocmegantic Lake. When it gets through Mooschunke-munk and Umbagog to the Androscoggin we suppose spring will be fairly started in north-western Maine.

There will be general regret among those who have occasion to write to foreign correspondents that it has been found impracticable by the Postal Congress to arrange for a universal postage stamp.

Senator Platt of New York complains that in the new distribution of committee appointments New York has received only scanty recognition. Perhaps if he will examine the public record of the senators from New York he may discover the reason.

Philadelphia is to be congratulated on its new and splendid Washington monument, the gift of the State Society of the Cincinnati to the city, unveiled last Saturday in Fairmount Park with appropriate ceremonies and a befitting address from Washington's latest successor in the presidential chair.

We do not envy the feelings of the workman who has confessed that it was his carelessness in upsetting a lamp which started the fire in the Paris charity bazar, but it is always to be remembered that the moral quality of carelessness is not to be measured by its actual, but by its potential and probable, results.

The completion of the great tunnel in the Nashua River basin marks a further stage in the progress of the metropolitan system by which Boston and its neighborhood are to be supplied with water. The tunnel is two and a half miles long, over thirteen feet wide and ten feet high, and has been finished in a little more than a year, most of it through the solid rock.

Judge John Lowell of the famous Massachusetts family of the name, who died in Newton, May 14, was graduated at Harvard in 1813. Appointed to the Federal district bench by President Lincoln in 1865, he retired to private practice after nineteen years of continuous service as judge in the Federal courts. His decisions fill an important place, especially as authority upon the law of bankruptcy, and he will be greatly missed in the law circles of the State.

The election of a senator in Florida after twenty ballots gives the Democrats one more vote. Ex-Representative Mallory, the senator elect, has been known as a gold Democrat but after his election expressly indorsed the Chicago platform with special emphasis upon the free coinage of silver at the ratio of 16 to 1, regardless of other countries. The other vacancy, in Oregon, to which ex-Senator Corbett holds the governor's *ad interim* appointment, is not likely to be filled by the action of the Senate admitting him to a seat.

In answer to the indictment for "keeping an ill-governed house" at the Salvation Army barracks in New York (the offense alleged being that of noisy all-night meetings), Commander Booth-Tucker pleads not guilty and claims a speedy trial. This looks like persecution, and there seems to be no evidence of a protest preceding the complaint. Surely it was not necessary to take up the time of the grand jury, and put a busy religious administrator to the discomforts of a criminal prosecution, in order to abate a little extra enthusiasm.

IN BRIEF

Our next week's issue, published only a few days before Memorial Day, will contain considerable material pertinent to that anniversary, which is every year growing in public regard. Miss Alice Brown has written for us a story peculiarly appropriate to the thought of the day. We shall have a contribution from Ian Maclaren, the second in the series *The Companions of the Sorrowful Way*, the first of which, published a few weeks ago, brought comfort to so many hearts. A Scotchman, who was a student under Professor Drummond, will furnish a delightful sketch of his methods as a teacher in and out of the classroom. Miss Ednah Proctor Clarke writes on the passing of the old-time darkey. Other

features of interest insure an issue of exceptional value.

It is hard to wean editors from their congenial tasks. Rev. Dr. J. N. Hallock replies to a loud call to Denver by saying he would rather be editor of *Christian Work* than be president of a Western university at a large salary.

Some of the spring meetings have been highly appreciated this year. "Did you have a good conference?" said a stay-at-home to one who always goes. "Excellent," was the answer; "the ham was as tender as the chicken."

Let those who sneeringly assert that missions are a failure, and that it is an impertinence to offer Christianity to the ancient civilizations of the East, take notice that the present minister of the Chinese emperor at Washington is a Christian.

The "Mark Twain of India" is Dr. Barrows's latest characterization of that interesting Hindu known as Swami Vivekananda, about whom he speaks more fully elsewhere in this issue. Still, our American humorist deserves better treatment than that.

Rev. Richard Lovett, secretary of the London Tract Society, is making a flying visit to this country, taking in New York, Boston and Chicago. He is leaving us this week, just as we had begun to realize what a welcome visitor we had in this representative of English Congregationalism.

Theological seminary anniversaries are the order of the day. Bangor and Yale are celebrating this week, but Hartford and Andover do not conclude their terms until June, anniversary exercises at the former taking place on the 2d and at the latter on the 10th instead of on the 17th, as the Year-Book states.

One effect of the increased inheritance taxes in New York and elsewhere seems to have been a sudden diminution of the fortunes rich men leave at death. This is accounted for by gifts and distributions before death, a method which we have always advocated in the case of gifts to charitable and benevolent work.

Some of our readers may be interested to know why the new tax on beer was fixed at the seemingly odd figure of forty-four cents. The whole tax per barrel, old and new together, will be \$1.44, which is twelve times twelve and divisible without remainder by 2, 3, 4, 6 and 8, which are the brewer's divisions of quantity.

One sign of returning prosperity is the abundance of circulars in our mail offering stock in newly organized mining companies at very low rates, with promise of large dividends. But we suspect that the prosperity of which these are the sign will return mostly to the promoters of these companies, while the investors will get much experience and little money.

The lynching of women seems a thing incredible in America, and yet it happened in one of these United States this very week. But then the girls were black. In the interests of that respect for women without which no civilization can endure, we shall watch for signs of indignation and repentance in the proud State of Alabama, whose honor is smirched by the deed.

The mistake of a single word by the inadvertence of a copying clerk makes so serious a change in the meaning of a constitutional amendment in New Jersey that Governor Griggs has been obliged to call the legislature

together in special session to rectify it. A costly change, but many a young man has found that substituting yes for no in the presence of temptation has cost him relatively more.

Those who have feared for the consequences of Dr. Lyman Abbott's course of sermons on the Bible, which have awakened so much interest and criticism, may be relieved to know that the report of Plymouth Church, presented at the Manhattan Brooklyn Conference, included a statement that sixty-five persons were received into membership May 2, forty-one on confession, and that these accessions were largely the result of that course of sermons.

That a well-known citizen of Boston, who had escaped the risks of world-wide travel and the storms of the South Atlantic again and again, should be killed by the falling of a rotten branch on his way from business to his own peaceful home is a commentary upon the fancied security in which some of us live and think of risk and fortune. If there be any of our readers who have arranged their lives with reference to present pleasure and postponed repentance, let them consider it, and recognize the risks which they have assumed.

Many a school and college youth has gained nobler ideals from reading Tom Brown at Rugby and Oxford. Money has been raised in England for a statue to the author of those books, Judge Thomas Hughes. It is to be placed at Rugby. The presidents of Harvard and Yale and other American institutions have sent out a circular letter asking for subscriptions to complete the memorial by endowing the mission schools which Mr. Hughes planted in London and Birmingham. He would ask no better tribute from those who have been helped by his books than a gift for his favorite schools for the children of working people.

An additional instance of the enterprise and ambition of the Philadelphia churches to which we made reference last week is found in the plans of the Second Presbyterian Church, which proposes to erect a tent with a seating capacity of 1,200 in which to hold meetings through the summer. "The services," the pastor, Dr. Charles Wood, says, "will not be essentially Presbyterian, but will be of such a character as to attract to the church thousands of men who never enter a church the year round." Would it not be possible, we wonder, to make the church itself attractive by services of the same kind?

Of the current situation in South Africa the Cape Town correspondent of the *London Times* writes:

Of the two white races of South Africa one is backward and slow in movement, while the other is essentially progressive. Over the greater part of South Africa the progressive section is in power, but the richest portion of the country is held by the unprogressive section. If the Boers had Bechuanaland instead of the Transvaal, or if the Transvaal were as devoid of mineral wealth as is the Free State, there would be no more tension between the Dutch and English than there was between the two in the Free State before the raid. The disturbing factor in the situation is the wealth of the Transvaal.

This illustrates once more the truth of the old saying that the love of money is a root of all evil.

Societies of one sort and another multiply, and it is not every one of the newer candidates for public attention and support that is so worthy of commendation as the American Society of Religious Education, at whose recent anniversary in Washington Justice J. M. Harlan of the Supreme Court presided. Two study courses have been established—the Sunday Teachers' Normal College, which has a total enrollment of 10,186, and the Bible Read-

ers' Union, with 1,491 members. The expositions of the International lesson by the secretary were published last year in secular papers, whose combined daily circulation is 710,000 copies. The family and college departments have also been prosecuted vigorously. Gen. John Eaton is elected president and Rev. J. E. Gilbert, D. D., secretary.

Lady Henry Somerset is always welcome in this country, and the announcement that she expects to spend the summer with Miss Frances Willard raises anticipation of renewing acquaintance with one who has already carried so many hearts by storm. The two great leaders of temperance reform will spend the summer quietly together. One of Lady Henry's chief appointments on this side is the preaching of the sermon before the National W. C. T. U. Convention, which meets in the autumn at Buffalo. Miss Willard, by the way, continues to be passionately fond of the wheel, and plans her outings with a view to securing good opportunities for cycling. No doubt she would echo the remark of one of our eminent younger women story writers, "There is no bliss like bicycle bliss."

The *Christian Observer* has a suggestion for the Y. M. C. A. which seems worth attention. "One main object," it says, "is to get a firm hold on young men from the country when first they come to the city." For this purpose it suggests that membership should be free to any young man from the country during the first year after he comes to the city, and that a notice to this effect should be posted in the railroad stations from ten to a hundred miles distant, so that the young men would feel sure of a welcome. The method is certainly worth considering, though the time suggested for free membership is probably too long. At Springfield, Mass., there is some apparent confession of present failure in attractiveness, if not of efficiency, in the proposal to add billiard and pool tables to the equipment of the building.

A singularly noble and generous giver was Mr. Roland Mather of Hartford, Ct., who died in that city May 10 at the ripe age of eighty-eight. He was a descendant of Rev. Richard Mather, well known in Puritan annals. He began business as a boy in Boston, but has lived in Hartford nearly seventy years. His career has been remarkably prosperous, and he has been in the habit of dispensing his money quietly and unostentatiously, where it would do the best service. His gifts to educational institutions have been large. Last year he gave to the Education Society \$80,000, and his benefactions while he was living aggregated more than half a million dollars. His main bequests to benevolent societies are, to the American Board and to the Home Missionary Society \$15,000 each, to the A. M. A. and to Hampton Institute \$10,000.

It is pleasant from time to time to hear the comments of thoughtful Englishmen upon American institutions and ways. The writer of the article in this week's paper, Rev. A. H. Byles, did not form his impressions of this country by looking out of car windows or by spending a few hours at Niagara Falls. On the contrary, he settled down in Omaha, where he preached for the First Congregational Church, and was active in many good causes pertaining to the welfare of city and State. In addition he traveled widely through the more distant West, and also lingered for a number of weeks in the East before returning to England last autumn. He is one of the best known of the Nonconformist ministers, and his prominent share in the Pleasant Sunday Afternoon movement has given him something of the reputation of an expert regarding modern Christian activities. We are sure our readers will welcome his suggestive and discriminating criticisms on American life.

STAFF CORRESPONDENCE FROM LONDON

Queen's Day

It is generally expected that a large number of Americans, with their wives and daughters, will make a point of being in London on June 22 to view the Diamond Jubilee procession. The procession, which will be about a mile in length, will start from Buckingham Palace and proceed through main thoroughfares to St. Paul's Cathedral, outside which a thanksgiving service will be held. Most elaborate and careful arrangements are being made, and experiments and rehearsals are taking place to insure the success of the celebration and to prevent any hitch or accident. One perplexing problem that has greatly exercised the mind of high officers of state is how to get her Majesty to the top of the steps in front of the cathedral; it is impossible for the venerable lady to walk up and she objects to being carried. The solution of the difficulty will probably be found in making an artificial slope from the top of Ludgate Hill to the level of the cathedral floor. At this moment the road is being taken up, and further developments are anxiously awaited by an expectant populace. As can be imagined, the spectacle in front of the cathedral on June 22, when exalted personages from all parts of the earth will be present, will be phenomenally brilliant and memorable. Only a comparatively few ordinary mortals will be privileged to witness the ceremony. Many thousands of pounds are being offered for the use for the day of warehouse fronts overlooking the churchyard. Some tenants will clear a year's rent in one day. Along the line of route windows are fetching higher prices than ever before, and it is doubtful whether it will be possible to secure anywhere within sight of the pageant a single seat for less than five guineas. Americans, therefore, who desire to view the procession should be well ahead in making arrangements.

The august personages responsible for the accommodation of those who have a right to participate in the thanksgiving service overlooked the existence of those insignificant people called Nonconformists, or, as they now prefer to be styled, Free Churchmen. A polite reminder, in the form of a dignified but plainly worded resolution of protest from the committee of the Congregational Union, resulted in a due, if tardy, recognition of their claims. There is little doubt that the denominational commemoration, now being discussed by the union committee, will take the form of church extension in the large centers of population.

A Memorable Scene

The representative of *The Congregationalist* was among the twenty or thirty persons who witnessed the transfer of the Bradford manuscripts. It took place in the bare and cheerless dining-room of the gloomy Episcopal residence, in which the late bishop never lived but where his successor proposes to take up his abode. Dr. Creighton, wearing Episcopal cross and ring, sat halfway down the table; on his left, in wig and gown, was Dr. Tristram, chancellor of the Consistory Court, and on his right the registrar of the court, similarly arrayed, Mr. Bayard, looking sunburnt and hale after his continental holiday, occupying a seat at one end of the table. The registrar "called the case" and read, with amazing rapidity,

the chancellor's elaborate decree, fixed inside the brown, time-worn volume, under which it was handed over. Then the chancellor himself took the field. Delivering judgment on the appeal of Colonel Hay that the book should be handed over to him and not to another on the ground that Mr. Bayard had ceased to be American ambassador, the chancellor set forth at length, with much display of learned lore and citation of precedent, the reasons why he should and why he shouldn't and finally why he did decide in favor of Mr. Bayard. Then up rose my lord bishop, and, with courtly manner and stately phrase, he personally handed the precious document to Mr. Bayard—not, be it observed, as ambassador, but as an individual acting as a delegate of the court—who, with equal courtliness, received the book and acknowledged it with his accustomed grace and felicity of diction, though "without premeditation of language." So the picturesque incident ended. On the face of it, there seems to be a want of graciousness in the attempt to deprive Mr. Bayard of the honor of bearing the log across the Atlantic, but possibly Colonel Hay merely desired to contribute to the gaiety of nations by adding to the complexity of an already involved transaction. Mr. Bayard carries from our shores not only Bradford's chronicle, but the sincere admiration and esteem of practically all the inhabitants of these islands.

The Arctic Hero

Nansen has been the lion of the season. It is long since any visitor excited so much enthusiastic admiration in all classes. He is deeply impressed by the unstinted welcome he has received, untainted by either national or personal jealousy. Had he been one of our own countrymen he could not have been more honored, and the most generous tributes to his achievements have come from those whose efforts in polar fields he has eclipsed. All who meet Nansen are delighted with his singular modesty, his simple manners, his transparent nature. He is an excellent after-dinner speaker; his little post-prandial orations have all the charm of spontaneity, and are all the more enjoyable because of his occasionally quaint English. He receives £100 per lecture, so that, with the £10,000 he received for Farthest North, and the £3,000 or so from the *London Daily Chronicle*, the most enterprising of British journals, for exclusive telegrams and articles, the explorer's purse is filling. He deserves every penny he gets. Dr. Nansen's tour in America will probably begin between Oct. 10 and Nov. 1, and will extend to all the principal cities of the United States and Canada east of the Mississippi. The demand for hearing him is very great, and all pressure will be brought to bear upon him to extend his tour to the farthest limits, although the monetary inducement, while large, is not with him the chief consideration. He will unite with his lecturing a study of the American country and people, which cannot fail to interest him as a Norwegian. Coming from a country where law is supreme, where the individuality and independence of each voter are respected, where business of all kinds, whether refining oil or sugar, making rubber goods or dressing meat, is free, untrammelled and open to every one with the necessary capital, he expects to find the conditions of American commercial and industrial life a fascinating subject for study.

May 1.

ALBION.

The India Lectureship

By Rev. John Henry Barrows, D. D.

Our white steamer is smoothly gliding over the China Sea, and within a week we hope to touch at Hong Kong, the Island of Fragrant Streams. It is almost a year since I promised an editor of *The Congregationalist* to give some account of the India lectureship, and I am not sorry to have waited until I am able to write history instead of forecasting plans and probabilities. The purpose of the lectureship, as is well known, is to furnish to the numerous and rapidly increasing population of India familiar with the English language biennial courses of Christian lectures in leading cities like Calcutta, Bombay, Madras, Poona, Delhi, Bangalore, Lahore and Madras. Provision for this object has been assured by the munificence of Mrs. Caroline E. Haskell in connection with the University of Chicago.

On Dec. 24, in the hall of the General Assembly's Institution, Calcutta, and under the chairmanship of Mr. P. C. Mozoomdar, the first lecture was given. On March 5, in Tinnevely, southern India, beneath a pandal or pavilion constructed by native Christians and under the chairmanship of a highly respected Brahman judge, the last lecture was delivered. Before beginning this voyage I gave two lectures in Wesley Hall, Colombo.

After three months of constant speaking I realized how wide is the demand for this lectureship, how ample is its sphere. However numerous, varied and effective are the missionary agencies in India, there is room for still another, in some respects supplementing the rest. It was impossible to speak in all the places to which I was invited. The full course of lectures was given only in Calcutta, Poona and Madras, although the entire course might have been given with advantage in most of the other cities which were visited. In India Americans are classed as Europeans, and the time for the transient European visitor is restricted to the so-called "cold weather," a period of three months. Many of these winter days, in Madras and elsewhere, were the hottest specimens of torrid temperature that I have ever known.

Had the climate been changed for my benefit, and the friendly invitations all accepted, and the desires of Christian missionaries all fulfilled, my three months' mission, such is the greatness of India, might have been prolonged three years. But actually I spoke a hundred and thirteen times, making five journeys across the peninsula. The task for my successors will be one of selection. It was my good fortune to have our itinerary arranged by Dr. Robert A. Hume, whose painstaking care and unlimited kindness were a great help to the comfort of our journeyings. While in India we never spent a single night in a hotel, but were passed on from bungalow to bungalow, wherein warm-hearted Christians bestowed upon us the favor of their most gracious hospitalities. Our last Indian experience of this sort was in the home of a Christian Brahman of Palamotta, himself the honored mayor of that municipality.

The lectureship has given me a wide knowledge of missionaries of many churches, a wide acquaintance with missionary activ-

ities and brought me into intimate friendly relations with hundreds of educated non-Christians. Although my stay in India was so short, I met with few missionaries who have seen so much of India and mission work there. I was constantly hearing the Christian and the non-Christian side of many of the great questions now discussed. How ridiculous appears the claim sometimes made in America that men of intelligence and that members of the Brahman caste are never converted to Christianity. Have I not seen a Brahman preaching Christ in the bazars of Benares? Have I not seen a whole row of Christian Brahmans in the pews of a native church in Ahmednagar? Have I not sat for an hour in Poona with a Brahman who told me the story of his conversion to Christ? And have I not listened to addresses from native Christians in India, addresses so able and vigorous that I longed to have such men and women stand before our churches in America?

It is well known that American and European travelers, bent on seeing Hindu temples, Moslem mosques and the varied and brilliant life of the bazars, usually miss a sight of what after all is most hopeful and most important to the present life of India—the homes, schools, churches, hospitals and printing houses of the Christian missionaries. No believer in the gospel can look for three months on what filled for the most part my thought and vision without a new sense of the strength, effectiveness and assured coming triumph of Christian effort.

Of course I heard many criticisms of missionaries, but I never heard a Hindu, Brahman or Moslem say, what ignorant and prejudiced Europeans have sometimes said in my hearing out of India, that the missionaries were doing no good. Frequently the chairmen at my lectures, or the Hindu gentleman who moved the vote of thanks, spoke with grateful appreciation of the work which missionary educators are doing. I shall never forget how the famous Hindu ascetic, the Holy Man of Benares, said to me: "I think Jesus Christ was a very good man. He must have been something like Mr. Hewlett," a deceased veteran of the London Mission Society. Missionaries are often foolishly criticised by natives, but they are trusted by them, and this is the highest praise which a Hindu can pay to mortal man. I know a missionary of the American Board in southern India who was asked to take charge of the funds of one of the greatest of Hindu temples.

One advantage may be rightly said of the lectureship—that it has already brought the claims of Christianity to the hearing of tens of thousands of educated Hindus. Indirectly it has reached a much larger number through the press, which has often quite fully reported the lectures. An edition of 5,000 copies has been issued from Madras. Many who have heard the lectures, I am told, never attend a Christian service. Some, including one of my most eminent chairmen, have confessed entire ignorance of Christianity. Others have said to me: "We listen to you because we know that you will not abuse our religion." It is not a wise or winning method for a Christian to

say to a college of Hindus, as was once done in Calcutta: "If your gods were alive now they would be shut up in the penitentiary!" When infidel orators in America say the same about Abraham we protest, feeling that the whole truth has not been told. A Maharajah and others have said to me: "The missionaries are constantly abusing our religion."

Such criticisms show great ignorance of the prevailing spirit and general methods of missionaries today. I have no doubt that Dr. J. P. Jones of Madura expresses the convictions of most of our missionaries in claiming, as he has recently done, that the brighter aspects of Hinduism should be gladly and fully recognized. Dr. Ewing of Lahore informs me that American mission work in that region has from the beginning been conducted in the "temperate, friendly and conciliatory spirit" prescribed for the Indian lectureship. Doubtless, as Bishop Theoburn has said, Hindus are not to be won to Christianity merely by a few concessions. But it is also true that educated Hindus will not be won without these concessions. A refusal to acknowledge the truths discoverable in other religions is a bar to the progress of Christianity.

After my two weeks in Calcutta and the friendly action of the missionary conference there the Indian lectureship no longer appeared as an experiment. By Feb. 8 I had completed the journey to the north, reaching as far as Lahore and down through Poona, where the lectures originally designed for Bombay were given to the proud Brahman hearers in that city. Then came a month of work in southern India, where Christianity has the greatest number of converts and where Hinduism is vigorous and active and most alive with the spirit of the present national revival. That revival, which has been going on for a decade, is due in part to the work of government colleges and of Christian missions. It is an uprising of the national spirit, a protest of national pride. Too enlightened not to perceive the fallen condition of India and some of the errors and abominations of popular Hinduism, it yet resents European influences and vigorously expresses its dislike of a Christianity which it has been taught to identify very largely with "British oppressors" and the sins and shortcomings of Christendom generally. Its tendency is to go back to the purer teachings of the Vedas and to maintain that Hinduism can reform itself and restore the glory of India. It interprets the Hindu Scriptures in the light of Christian truths and often claims as its own what it has largely taken from Christian sources.

On the whole this national revival is one of the most hopeful signs in India. Any serious attempt to quench the thirst of the human soul at the springs of Hinduism is a predestined failure. There is no unity in Hinduism. All sorts of faiths are mixed together in it and caste, the social system which binds all into an external uniformity, is a cruel tyranny which Hindus themselves are learning to abominate. Rival philosophies divide the thinking portion of the community. The Brahman priesthood is denounced by the native press as corrupt and selfish. Leadership is absolutely needed

by this people, but leaders divide more than they unite. Vivekananda has had a great following since his return and has spoken some wholesome truths. But he has attacked so many classes of the community with violence that a reaction has already set in. A Hindu scholar writes me: "The millions of India do not approve of Vivekananda's Vedantism." But when I reached southern India the enthusiasm which welcomed the Swami was high pitched. This, however, appeared to add to the interest with which the people listened to my words and certainly did not detract from the cordial kindness of their welcome.

My readers may be interested to hear of the usual way by which a friendly guest is received in India. There is first a welcome at the station, sometimes accompanied by gifts of flowers and garlands, then the presentation of a printed address of welcome with more garlands, either at the house where the stranger is entertained or in the public hall where he delivers his first lecture. After this, as I recall with grateful remembrance, comes a reception by Hindu Club, Brahmo Society, Missionary Conference or native Christian church, and when he departs he finds at the station representatives of all these communities kindly waiting to bid him good-by.

One of the rules of the lectureship which I found the experienced missionaries particularly pleased with was this, that the lectures should not be followed by controversy. It was the purpose and hope that after a patient and candid hearing nothing should intervene to distract the mind from the consideration of the truth. But once in Delhi, once in Poona, twice in Madras, once in Coimbatore and twice in Tinnevely either the Hindu chairman or the person moving or seconding the resolution of thanks was stirred to utter words of dissent. Sometimes this action promoted a calmer and friendlier feeling. It gave the opportunity for the pent-up emotions of the Hindu hearers to vent themselves. After the last lecture that I gave in India so much had been said and so many inquiries made that I thought it best to speak, perhaps half an hour, in reply to questions and in order to bring the meeting back to the mood prevailing at the close of the lecture.

The inquiries most frequently put, either in private or public or by newspaper interviewers, I give to show what are the mental difficulties of the Hindu mind or what are the areas of darkness that need to be illuminated: "Is faith in the historic Christ essential to salvation? If so what became of those who lived before the advent of Christ or who have never heard of him?" "How can the sacrifice of Christ's mere body atone for the sins of the soul?" "Is not God omnipresent in stones and animals, and if so what evil is there in so called idolatry?" "Is man an isolated creation at a particular time and on this earth?" "Why should there be only one Saviour?" "Why should not man come to God directly, without the intervention of a mediator?" "Do you not believe in the ultimate salvation of all souls? If not, is not your Christianity inferior to Hinduism, which provides for the final salvation of all?" "Why should a religion which claims to be universal have originated so late in history?" "What are the characteristic differences between Hindus and Americans?" "Will Christianity make progress against a religion so highly

eclectic as Hinduism?" "Is not material improvement an impediment to religious improvement?" "Have we not the highest conception of God, since with us he is not only Father, but Husband, Brother, Mother, Friend?" "Had Christianity ever to contend with a religion which had a sound philosophy for a basis?" "Can a religion resting on a historic foundation be as permanent and satisfactory as a religion resting on ideas?" "Is there salvation for those of us who have heard of the historic Christ, but to whom he is not so attractive as our own saints and sages?" "Why should we study the Bible when we have not yet mastered our own scriptures?" "Does not the Almighty give to every man that religion which he sees is best fitted for him?"

I think that, on the whole, this is a typical series of questions. It brings before us much of the mental stock in trade of the dissenting Hindu mind. I should also add that the current reports of the many immoralities and of the general failure of our Western civilization are additional hindrances to Christian progress in India.

My purpose was not to argue primarily the truth of Christianity, but to show its fitness to become the universal religion and the many evidences that it is certain to gain world-wide prevalence. While doing this I was, of course, careful to acknowledge whatever excellencies are discoverable in the non-Christian faiths—excellencies also found in Christianity. But the claim that the Christian religion is essentially universal, was meant to be so from the beginning and is sure to cover and dominate the earth is very disturbing to Hindu pride, and arouses his dissent much more violently than the claim that Christianity is true. The Hindus believe that they can absorb everything that is true and remain loyal to Hinduism!

Among other things I endeavored to show that Christianity, being a missionary religion, must, by the very law of its being, seek world-wide acceptance. I showed its remarkable contrast in this respect with Hinduism. On one occasion I was amused when an excited young Brahman came to me and said, "I acknowledge that Hinduism has not been a missionary religion in the past, but it is going to be in the future!" This determination to absorb everything is characteristic. But is a religion which for 4,000 years has been national likely to transform itself and become missionary? Do not rigid custom and ceremonial law forbid the crossing of the seas? I put the inquiry to a Brahman priest in the great temple of Parbati overlooking Poona, "How can I become a Hindu?" "It is impossible," he replied. "One must be born a Hindu."

The forces which make for Christianity in India are growingly strong. I do not remember meeting a missionary doubtful of the final result. The failure of Hinduism to furnish peace and moral healing to the individual and regeneration to its millions of votaries is becoming apparent to Hindus themselves. The reforming sects are an emphatic announcement of this social and religious failure. The Hindu spirit today is strangely stirred and restless, and there never was a more favorable time for a large re enforcement of the various departments of Christian work.

I deem it one of the chief privileges of my life that I have been permitted to set forth some of the evidences of the suprem-

acy, sufficiency, ultimate prevalence and essential truth of Christianity, in the light of comparative study, before so many of those minds that are certain to shape in large measure the future of India. The kindness with which I was received will make life richer and memory sweeter for years. But my chief joy is that I have striven to obey the commands to set forth the claims and to illustrate, however imperfectly, the loving spirit of Him who, lifted up on his cross and throne, will yet draw all men unto him.

On the China Sea, March 22.

SIXTEEN MONTHS IN AMERICA

BY REV. A. HOLDEN BYLES

Having had a small share in American social and religious movements, I want to play the part of the candid friend and record a few of the impressions made upon me as an English Congregationalist. That we have much to learn from each other is a fact which few will deny. When I had been only a few weeks in the country I became profoundly impressed with the ignorance of Americans regarding England, but after the first six months I became even more impressed with the ignorance of Englishmen regarding America. I now think that the Americans know the English better than we know them.

Nor is this altogether surprising. America moves so rapidly that it is difficult for ordinary mortals to keep pace with her. It is not merely that America is more progressive and less conservative than England, for this is only partially true. Within certain lines there is probably as much conservatism in New England as in old, while as regards political and institutional changes the old country is quite as progressive as the new. The difference lies rather in those habits of mind which do more to determine the pace of a nation's life than Parliament or Congress. There is in the Englishman an inbred conservatism, a traditional reverence for what has been, which has no place in the American. In the old country character is more or less steadied by its links with the past—every historic scene, every abbey and castle and cathedral, is a reminder of centuries of struggle and upheaval. In America there are but few of these old moorings. A second-hand bookstore is in some of the Western cities almost the only refuge from the unvarying newness; life is always in the present. America is not only a new country with new conditions, but she is a country with the most marvelous kaleidoscopic changes. New problems are constantly presenting themselves—problems so vast that the mind is ever being expanded with new ideas. It is as difficult for an American to run upon old lines as it is for an Englishman to leave them.

There is a buoyancy and hopefulness about the American people which I have never found in any European nation. Though now there is much poverty and many are unable to find employment, yet America has no pauper class as we have in England. Pauperism is not inbred as it has been with us by centuries of doles administered by a dominant political church. Woman occupies a higher position. Occupations degrading to her womanhood—such as the serving of liquor—encouraged in the old country, would not be tolerated in the new. Those odious terms, Churchman and

Dissenter, which mean so much and which forge such iron rings of caste in England, are absolutely unknown in America, and those unseemly religious squabbles which in England are such a hindrance to social and educational progress are entirely absent. Americans have become so accustomed to the blessing of perfect religious equality that they scarcely appreciate it, but to me it was an atmosphere so refreshing that I was often tempted to change my nationality in order to enjoy it. As to the comparative morality of the two nations I do not express an opinion, but I have no hesitation in saying that there are fewer open and flaunting temptations to intemperance and vice in American cities than in English. Even the great drink curse, bad as it is, is not in America the terrible evil that it is with us. The saloons are not to be compared in villainess with our gin palaces. I cannot be blind to the fact that America has many breakers ahead in the rapid growth of her cities without healthy and adequate control, in the apparent failure of so many of her best citizens to realize the responsibilities of citizenship, in the growing separation of classes and the increasing power of gigantic monopolies; but when I remember that in the past wise and fearless leaders have been called out by the people's vote to steer her through equal, if not greater, perils, when I mark the cool judgment, the quick intelligence and the living faith of the American citizen in the principles of democracy, I seem to foresee the fulfillment of Mr. Gladstone's prophecy: "She will probably become what we are now, the head servant of the great household of the world, because her service will be the most and the ablest."

There is a magnificence in the scale on which all religious work in America is projected (if not on which it is actually carried on) which forms a pleasing contrast to the small things with which we too often content ourselves in the old country. The many stately and costly church buildings, their sumptuous fittings and the liberal provision that is made for the comfort of church workers, fill us with astonishment, if not envy. In some instances, especially in the newer cities of the West, this may have been carried to excess and churches are now groaning under debts which ought never to have been contracted, but probably there is no other country in the world that can show such a number of handsome private residences as are to be found in American cities, and it is a pleasure to note that a people who have built for themselves houses of "cedar wood" have not been unmindful of the glory due to the house of God.

It seemed to me that in Western churches especially the tie between pastor and people is much looser than it usually is in England, and this notwithstanding the most elaborate arrangements for tightening it, such as the church council furnishes. I lived in one of those cities for fifteen months. When I went there were seven Congregational ministers who were pastors of as many churches; when I left six of these had been replaced by others and the seventh had resigned. In another month I might have been the oldest Congregational minister in the city! They speak of "hiring" a minister. If that be the relationship one cannot wonder at the result, "The hireling fleeth when the wolf cometh," and the wolf has certainly been at the door of many of those churches.

I cannot say that I altogether like the services in American churches. There seemed to be an "appreciation" of the choir and a "depreciation" of the congregation, which weakened that sense of fellowship in worship which is essential to its true helpfulness. In English Congregational churches a musical performance, either by the choir or by a soloist, is rarely tolerated, except on anniversary occasions, when a certain license is allowed for the sake of the collection. It is possible that in this we have gone to extremes in the other direction, but, to my mind, this even is preferable to the American plan of relegating to the choir the larger part of the service of praise.

I incline to think that even the arrangements are not as advantageous as with us. In England there is some attempt at continuity, some attempt to distribute our work and worship throughout the day. In the morning the church service is preceded by the Sunday school; in the afternoon the Sunday school, often followed by the meeting of the P. S. A.; at 6.30 (or at the latest 7 P. M.) the evening service. But in America the wide gap that is left between 1 P. M., when the Sunday school closes, and 7.30 or 8 P. M., when the evening service is announced, leaves a fine opportunity for Satan to try his skill on idle minds. His success becomes painfully evident before the day closes. The Sunday paper in the afternoon—or some other even less Sabbathical amusement—has dissipated the devotional feelings of the morning, and the difficulty of making an evening congregation has been found to be so great that either it has been abandoned in despair or sensational and undevotional performances have been tried to secure it. This tendency, common to both countries, to adopt sensational methods to attract congregations, is one of the greatest perils that beset the church of Christ in the present day. The temptation to abandon his reliance on purely spiritual methods and to resort to baser artifices in order to gain his end, was the last temptation that came to our Lord in the wilderness.

I think I was more surprised with the Sunday schools than with anything else I saw of the religious work in America. In America—speaking broadly—the sphere of Sunday school work seems to be Congregational; it is an extension of the teaching of the church—a sort of "elongation" of the morning service. Some few children and young people belonging to families in the congregation, who in England would have been at the church service, drop in and swell the numbers, but in most of the schools that I saw there were but few others. In England the Sunday school is distinctly a mission agency; its sphere of work is mainly among the children of parents who "never darken a church door"; the children belonging to the congregation will often attend, but very few of the parents except as teachers. The hour most commonly chosen in America—from 12 to 1 P. M.—is evidently selected in order that those who have attended the morning service may not have to make a double journey. But in England that hour would be altogether unsuitable. There is no double journey to prevent, and the hour of noon is just the time when parents who have been to no morning service are providing the family dinner. In the conduct of the American schools generally, and especially in one

where I constantly attended as a scholar, I found much that was pleasing and helpful, yet I could not but feel that the great and much needed work of gathering in the outsiders was being sorely neglected. I have no exact statistics of the Sunday schools of the two countries, but I am sure that in our English towns there is a much larger proportion of the children under religious instruction by this agency than there is in America. An estimate may, however, be formed from the fact that in Massachusetts the average number in the Congregational Sunday schools is 200, while in those of all England it is about 350. Probably the difference will be found to be mainly in the adult and infant classes, which seemed to me to be much smaller in America than in England. The former can only be successfully carried on in classrooms and the latter with infant galleries and other appliances, which I seldom saw in the schools I visited. In America, with a system of public schools in which no religious instruction is given, this larger work of the Sunday school seems a paramount necessity. It is only by this means that there is any hope of checking that materialism which always grows side by side with commercial enterprise. The great problem that faces America today is expressed in the alternative—"God or Mammon." The answer rests largely on the Sunday schools.

A TRIBUTE TO DR. QUINT

A few gentlemen, understanding that the widow of the late Dr. Quint was left with very small means, invited by circular a number of his friends, in view of the large amount of unrequited service he had given to individuals, churches and other organizations, to give a money testimonial to Mrs. Quint as an expression of gratitude and honor to the memory of her late husband. About \$1,600 has been received and handed to Mrs. Quint, given by churches Dr. Quint had served, Masonic orders with which he was connected and personal friends. The chairman of the committee, Rev. F. W. Merrick, has received the following note from Mrs. Quint:

It is with a deep sense of gratitude that I acknowledge the receipt of the very generous testimonial which you and the other gentlemen of the committee have been instrumental in securing for my benefit. Such a substantial expression of esteem for Dr. Quint and of sympathy for me makes a proper acknowledgment exceedingly difficult. No verbal thanks can adequately express the depths of my inward feelings. But, poor as my words are, kindly accept them as containing more than they are able to disclose.

Will you accept these expressions as intended for all the members of the committee with whom you were associated? And through the committee I wish to thank every one who has contributed to the generous amount which has been placed at my disposal.

Yours very truly, REBECCA P. QUINT.

Dr. Hillis of Chicago writes enthusiastically in the *Record of Christian Work* of Mr. Moody's preaching. "If preaching is man-making and man-mending," he says, "then Mr. Moody is a veritable prince among preachers. . . . Taken all in all, for the work of an evangelist this man represents more culture and more thought about the problem of reaching the common people than any man in his generation." This is interesting as a successful preacher's appreciation of successful preaching, and all the more so because of Dr. Hillis's pronouncedly liberal theological views.

In and Around Chicago

Optimism versus Pessimism

Two weeks ago Dr. Hillis gave his congregation a strong dose of pessimism. Last Sunday, as an antidote, he furnished the same patients a dose of optimism. He did not retract anything he had said concerning the conditions prevailing in the city, but in its location, in the readiness of its people to consider the dangers which threaten them and provide against them, and in its great vitality he saw reasons for hopefulness as to the future. Reports in the Monday morning papers indicated that several clergymen, while agreeing with Dr. Hillis's criticism of present conditions, and affirming as strongly as he does that civic righteousness can alone form the basis of the city's permanent prosperity, are yet unwilling to paint in so dark colors as he does. Probably there is little real divergency of opinion between those who are familiar with the history of Chicago for the last ten or fifteen years. In spite of all that has been lost the gain is considerable. While the Civic Federation is not always wise in its methods of procedure, it has furnished citizens with an instrument of criticism and of attack on bad men and bad measures whose value cannot be easily overestimated.

Defeat of the Humphrey Bill

Undoubtedly in its present form this bill was a menace to the rights of the city. That it was killed in the House at Springfield, Wednesday, May 12, by the significant vote of one hundred and twenty-three to twenty-nine is another proof of the tremendous force of public opinion, as well as of the daily press. It is not altogether certain that some legislation in reference to the city railways is not desirable. While the rights of the city are to be protected, capital should be protected also. Nor is it to be assumed without proof that corporations are always in the wrong or without justification when they seek legislation in their favor. While there is great rejoicing over the defeat of this particular bill, it may be needful a year or two later to secure the passage of a bill embodying some of its principles. At present the public is ready to condemn without examination any proposal which the managers of the street car lines recommend.

The Mayor and Civil Service

True to his promise to give the city a "good Democratic administration," Mr. Harrison removed, ten days since, on the charge of "incompetency and neglect," two of the three civil service commissioners. Although the appointees of the mayor, he cannot remove them save for cause. Hence his effort to bring forward proofs which would justify his accusation. It was not to be expected that the statement presented by the mayor to the Common Council would pass unchallenged. Messrs. Clark and Holz, in a calm and dispassionate reply, point out the inaccuracy of the mayor's statements, and make it clear that there is not the least show of reason in the charges he brings against them. More exasperating to the mayor is the fact that Mr. Kraus, the Democrat in whom the mayor had placed his chief reliance, and whom he had put into Mr. Clark's place, now comes forward and declares that, with trifling exceptions, the rules of the old commission are correct, and that he and his associates will not set them aside for the opinions of the mayor's counsel. The mayor is allowed to appoint the heads of certain departments, as the city engineer, the superintendents of the streets, the sewers, the telegraph, the map and special assessment departments, but may not remove the captains of the police. This unexpected decision is a severe disappointment to those who were preparing to set aside civil service regulations and substitute for them the old principle that to the victors belong the spoils.

Strikes

It is estimated that not far from 10,000 men are now out of employment as the result of the refusal of the journeymen plumbers to continue their work except at wages as high as those paid in the flush times of the World's Fair, and an agreement on the part of their employers to allow but one helper to a shop. This decision alone would throw out not less than 800 young men. At present it is impossible to buy even a bath tub or to have any considerable amount of plumbing done. Building operations are nearly at a standstill. City officials are alarmed. But with so many houses and stores for rent it might not injure property were building to cease entirely for a year or two. But it seems strange that labor should demand increased wages in the face of present conditions, or attempt to compel employers to accept conditions which may easily be made an excuse for declining to make new contracts or even to complete those already undertaken.

Ministers' Meeting

The attendance last Monday was large. Many came in order to hear Miss Wheeler of Harpoot. She described in a way peculiar to herself, the massacres in Turkey whose horrors she had witnessed, the fidelity and self-sacrificing spirit of members of the native churches, the needs of the schools and the college, and the providential opportunities now furnished our missionaries. She pleaded for larger contributions from the churches in America and chided the ministers for their apparent lack of interest in missionary service. Her words were not a whit too severe. Miss Wheeler was at Dr. Goodwin's church Sunday morning and at the Warren Avenue Church in the evening. It is expected that she will return to Chicago from Iowa and the West, where she has engagements for a few weeks. Chicago has also been favored with a brief visit from Sec. J. L. Barton.

Return of Dr. John H. Barrows

A telegram from Dr. Barrows early this week announces his safe arrival at San Francisco, and contains his promise to give the Congregational Club of Chicago Monday night an account of his experiences in India. The members of the club and their friends are congratulating themselves that they are to be the first to extend him a formal welcome back to Chicago, and to hear from his own lips a sort of official report of what the Haskell lectureship may yet do for India. Sunday afternoon he will deliver one of the lectures in his course before the students of the university. He has an appointment also to address the General Assembly during its sessions at Winona, Ind.

A Great Attraction

The Northwestern University at Evanston has been so fortunate as to secure for its students six lectures on subjects connected with the literature and art of Greece by Prof. Basil L. Gildersleeve of Johns Hopkins. These lectures have been given the past week and have been heard with ever growing interest. Their subjects are tantalizing to those who could not hear them—A Grammarian's Spectacles, An Evening with Odysseus, An Hour with Sappho, A Talk with Aristophanes, Poet and Potter, Hellas and Hesperia. It is needless to say that the professor believes in the thorough study of Greek as a means of culture, and that he has little sympathy with those who would confine their attention to modern languages and science.

A Notable Anniversary

Sunday, May 9, the First Church, Rockford, Ill., celebrated the sixtieth anniversary of its organization. It has enjoyed a vigorous life from the beginning, and although it has been difficult at times to obtain all the funds which were desired for its work, that work

has gone steadily forward, and never with greater success than under the pastorate of Dr. W. W. Leete. A thank offering was made, and the church turns to the future with renewed confidence in the truth and power of the principles for which it stands and which it has long advocated and illustrated in the lives of its members. As the church which most of the teachers and pupils in the Woman's College attend its pastor has a position of rare influence.

Ten Years' Work

Sec. W. F. McMillen, whose headquarters are in Chicago, has just completed his tenth year of service with the Congregational Sunday School and Publishing Society. A portion of this time was spent in Ohio, with headquarters in Cleveland. During this time he and his assistants have organized about 200 Sunday schools, of which eighty have grown into churches. This is a record upon which one may look back with pleasure. If the results, as they already appear, are gratifying, what will they be a score of years hence?

The Work of the Society in Chicago

Although the society is expected to expend its money and its energies chiefly on frontier fields, it has not hesitated to do what it could for cities like Chicago. Here it has been co-operative in its character. Out of 126 schools in the association eighty-eight have received aid from the society, fifty-two of them from the beginning of their history. Forty of these schools have become churches. Of the eighty-seven schools within the city limits sixty-three have at one time or another received aid. Not less than \$10,000 have been spent in and about the city, to say nothing of the service which the representatives of the society have rendered. Four papers with headquarters here have also been aided—*The Pravda* (Bohemian), *The Evangelisten* (Norwegian), *The Kirchenbote* (German) and *The Segensquelle* (also German). This influence has been far-reaching. It has been one of the bitterest regrets of the society that its means have not permitted it to make such grants to these papers as their needs have seemed to demand.

Hard times have compelled a reduction in the missionary force employed, from forty-eight to thirty-five, yet during these three years of stringency 1,565 schools have been established, 1,500 schools given aid each year, and out of these schools 203 Congregational churches organized. Secretary McMillen organized thirty-eight schools in his district last year, aided eighty-four schools, made grants to 177 schools and arranged for sixty institutes and conventions. In this latter branch of the work he has had the assistance for several months of Mrs. Mary F. Bryner, whose gifts and experience have fitted her in a very remarkable manner for the service she is rendering. Demands for her help in conventions and institutes are far in excess of her strength and time. Rev. James J. Watson and his daughter are doing excellent work in the Southern Association of Illinois, where their labors have not only been fruitful in results but have been highly appreciated by the people of that region.

While the society has no debt it should not be forgotten that this condition is due to its refusal to spend more than is given it, and that in consequence of lessened receipts it has been obliged to curtail its work essentially. It looks forward with confidence to increasingly large contributions Children's Day and to contributions from more of the churches. For the amount of money it uses it can show results of which no one need be ashamed. The wonder is, not that it does so little but that with so little it accomplishes so much.

Chicago, May 15.

FRANKLIN.

The Home

THE END OF THE GAME

BY ISAAC OGDEN RANKIN

Life looks for larger life that somewhere waits
As home and love await the closing day.
Jewels and gold and pleasures and estates—
These are but counters wherewith children play.

And whether of the palace or the street,
To the same eager passions they appeal.
Our weak hearts burn with the same withering heat,
And the same thirst unsatisfied we feel.

Yet, as the child who, moody, stands apart,
Scorning the game, no perfect manhood gains,
We, too, must learn to play, in field or mart;
Welcome life's effort and endure its pains.

Yet while we follow through the varying game
Remember still, how'er the counters fall,
Whither we go, and by whose will we came;
And at His summons gladly turn from all.

The relation of secret societies to the home is touched upon in an impartial article in the *North American Review* for May. While admitting that there are many elevating and ennobling elements in these fraternities, the writer declares that "the broad, rich acres of man's selfishness are nowhere more carefully fertilized, tended, tilled and reaped than in the lodge room." This selfishness is seen, not only in seeking pleasure which cannot be shared with their wives, and in shutting them out from their confidence, but also in spending enormous sums of money for personal gratification. The estimate of the author is that probably not less than \$250,000,000 are annually spent in this way. Shall wives and daughters insist on their right to spend dollar for dollar for adornment or pleasure the amount given by the men of their household for dues, regalia, uniforms, plumes, banners, banquets and traveling expenses? What shall the "women attached" to the 5,400,000 members of secret orders in the United States do to maintain or reclaim their equal privileges of companionship, expenditure and conviviality?

Referring to over devoted and too-indulgent mothers a distinguished educator recently said: "The trouble with these mothers is that they treat their boys as though they were going to be boys all through life. They seem to forget that in a very few years these lazy, careless, happy-go-lucky lads must take their places in the great army of bread winners, and that their training and education ought to be planned with this end in view. Let a mother thoroughly realize the relation between boyhood and manhood, and she will do less petting and coddling and will give more thought to fitting her child for the responsibilities of life. A certain charity school, which has the entire charge of boys between the ages of eight and eighteen, has a remarkable proportion of successful and useful men among its graduates. The reason lies largely in the fact that the boys, all through their impressionable and character-forming years, are under the influence of earnest men and women, who look upon them, not simply as boys, but as prospective husbands, fathers and citizens." We do not believe that anyone can do more for a boy than the right kind of a mother, but such a statement as this ought to impress mothers anew with the serious nature of their work.

If a man will but plant himself on his instincts the great world will come round to him.—Emerson.

PARABLES IN PICTURES

VI. THE LOST SHEEP

BY ESTELLE M. HURLL

In the fifteenth chapter of St. Luke we have a group of three parables, all centering in the great theme of God's love for the sinner. One recounts the story of a lost sheep, another tells of a lost piece of money, and the third relates the experiences of a lost son. The emphasis in every case is upon the fact that the loss is of great consequence to the Loser, and there is much rejoicing over the recovery.

The parable of the lost sheep is the subject of our cover illustration, reproduced from the miniature by Liberale da Verona in the Siena Cathedral Library. It is an ornamentation of an initial N, which frames it very closely. In the foreground, and occupying the greater portion of the letter, is a group of three shepherds. At the right a winding road leads to a hill, where a row of four sheep represents the ninety and nine who were safely pastured. The shepherd at the left carries over his shoulders the lamb which he has recovered. His simple, honest face glows with satisfaction, and his pleasure is reflected in the faces of the neighbors rejoicing with him.

The parable is not left without its spiritual application. On a distant hillside stands a tiny figure clasping his hands and looking up to heaven. This is the repentant sinner who is prefigured in the lost sheep. In the upper air float three winged angels rejoicing over the rescue of a lost soul. Each bears a different musical instrument, to the accompaniment of which they sing their songs of praise. This heavenly choir will be remembered as an important feature of the old Italian pictures of the nativity, singing the *Gloria in Excelsis* to the Judean shepherds. The connection starts a pleasant train of thought in regard to our Lord's special fondness for the pastoral life. It may be traced from the annunciation of his birth to the shepherds to that wonderful tenth chapter of John's gospel, in which he declares himself the Good Shepherd. The parable of the lost sheep contains the gist of the whole matter, and carries a message of joy and comfort to every stray lamb of the Good Shepherd's fold.

ANNIVERSARIES OF THE HEART

BY MARGARET E. SARGSTER

Beside the anniversaries which we keep among our friends and at the fireside, most of us have other days sacredly set apart which, it may be, only God knows of, and of which we do not often speak. A little mark in our every-day book, a pencilled line under a text, a furrow in the earth where a bed has been made for all that was mortal of one of God's saints, a date which means for us more than for others, and the whole past awakens, the present drops away, we are back again in the sweet fields of youth. A waft of perfume, a strain of music, a chance word in conversation have power to revive a whole sheaf of memories at any time, but our special personal anniversaries do not require these reminders. Always for some of us there is a month, and a day of the month and an hour in the day when life is sadder colored than its usual wont, when we have need to lay hold on strength that is greater than ours, and when, indeed, we enter into our closets, and

shut our doors, and pray to our Father who seeth in secret.

Few lives there are which, having been extended beyond youth, have not known the molding touches of pain. In God's economy pain comes as the gracious refiner, so that the noblest and most lofty souls we know seem to have had most of its discipline. Pain accepted as God's gift, pain looked upon as God's angel, in the last analysis brings out all that is best and most abiding in character. Only when we fret at pain and gird at it, quarrel with it and resist it in fierce rebellion does it produce bitterness and sharpness rather than sweetness and strength.

Of these heart anniversaries the larger part have to do with gloom and sorrow of some sort. There was one, dear as our own lives, but the time had not come for the love to be told to the world, and even our own world of home knew nothing, suspected nothing. To friends and acquaintances the attentions seemed mere commonplaces, and no deeper sentiment was so much as thought of, so that when death came suddenly there was no knowledge that one was taken and the other left—the other left, not to the royal purple of widowhood, but to the sober gray of a life out of which color and flavor had gone, but which must be quietly borne alone. There are such bereavements, and their anniversaries are kept all the way on till old age comes and death reunites.

Some of us must number among our heart anniversaries the mistakes of judgment into which we were once impulsively led, and which, so far as we were concerned, had results impossible to foresee and were stepping-stones to inevitable disaster. "If I could only put myself back where I stood one summer day, ten, twenty years ago, at the parting of the ways, how thankful I would be, and how differently I would act." We say this, but the summer day will never dawn when we can retrieve our mistake. Always, as it returns with the scent of honeysuckle and the song of the robin, we live it over and are troubled in spirit, and sometimes remorseful, and sometimes half despairing.

But about such an anniversary it is better to heap violets of tender penitence than to wreath it with the bitter rue. After all, we probably acted as we then thought best, and with what light we had, and as our ways and words are under God's over-ruling Providence, it is not right to mourn too heavily over anything which is done with. To leave it with God is better, and to go on, to "act, act in the living present, heart within and God o'erhead."

"Such or such a one has gotten over her grief," we remark, observing that the grief is put bravely in the background where, after the first, it should always be, and that the sufferer has taken up her life again. But nobody ever quite gets over a great grief or is ever the same again, even though she wear a smile and join in mirth and walk with uplifted head. A great grief sets its stamp on the life once for all. Nobody speaks of little Aleck or Joe, who was snatched away so suddenly seven years ago, but his mother keeps both his birthdays always in her heart—the one when he came to her arms and the one when he began the heavenly life. The father remembers, though he seldom speaks of the son who passed from his side in the pride of his early manhood. The wound heals, but the

scar sometimes aches still after long years have gone. More pitiful, more charitable, more able to help, more willing to comfort, we learn in time that the rending process was not in vain, and we rest head and heart on that softest pillow ever felt, "God knows, God cares."

"How does it happen," it was asked of a rarely lovely woman not long ago, "that Miss — always understands people, and never hurts them, and says the right thing at the right time." The answer might have been that she had gone to a school where the Master himself takes peculiar pains with the scholars and had sat at his pierced feet and learned of him.

I am fain to believe that in heaven itself, beside the river of life and in the peace that passeth understanding, we will still, being ourselves and having in fullest perfection the qualities which here are only elementary, remember with sweet and blessed tenderness some of our earthly anniversaries of the heart.

AMARYLLIS

BY EMILY TOLMAN

"I have found Amaryllis!" exclaimed the Professor, triumphantly.

You might have supposed from his tone that he had discovered a gold mine, but I knew the Professor of old. As he stood in his dusty boots fanning his moist brow with one of those white helmet hats, which, however comfortable, cannot be called becoming, I inquired with as much interest as I could command on so warm a day: "Pray, who is Amaryllis, and where does she reside? Is she a foreign princess boarding at the Hygeia, or a Negro baby over on Sugar Hill?"

"Come and see," was the reply. "I shall have a horse and buggy here in a few minutes. Will you go?"

"It is pretty hot," I replied, feeling somewhat disinclined to leave the shady piazza, across which was blowing a refreshing breeze from Hampton Roads.

"It is worth the effort," returned the Professor, confidently.

"Well, then, I will be presented, if you think Amaryllis will not mind a shade hat and the absence of gloves."

The Professor looked smilingly at his turned-up trousers and replied, "I shall go as I am, with your permission. You would better take a sun umbrella," he added. "There is a plowed field to cross, and we shall have to walk a few steps."

At the last piece of information I felt half inclined to change my mind, but the buggy was at the gate. Curiosity and the Professor's enthusiasm prevailed.

The smooth oyster-shell road stretched out before us dazzling and dusty. It was May 19, but unusually warm for the season, even in Virginia. We soon left the main road and drove farther and farther from the blue waters of the bay back among the Negro cabins. On either side were neglected hedgerows, a tangle of wild shrubs and vines, where the fragrant rose reigned supreme, but which a few weeks later would be ablaze with scarlet trumpets. At last we stopped on the edge of a plowed field, in the midst of which stood a small thicket. Having lived in Virginia several years I at once concluded it to be an old family burial ground. Scattered here and there over the southern country may be seen these little cemeteries left to the pro-

tecting care of nature, which does better for them than our monumental art, with its cold granite and lifeless marble. Those to whom this was once a sacred spot have probably died or moved away, but the superstition of the Negro preserves the place from intrusion, and its unrestrained, luxuriant vegetation makes it a favorite haunt of the oriole and the mocking-bird.

After a short walk, if an undignified scramble over fresh furrows can be so called, we arrived, flushed and panting, at an apparently impenetrable wall of verdure. My companion, knowing a weak spot, made a breach and ushered me into the presence of Amaryllis. I dropped on my knees. The Professor looked satisfied. He thought it wholly the result of admiration. Truth compels me to confess that it was partly fatigue. Yet verily this was one of the sights of a lifetime. In the green inclosure, which gave no suggestion of sorrow or death, stood amid the tall grass, fair and stately, scores of Atamasco lilies (*Amaryllis Atamasco*).

"A very princess!" I exclaimed. In truth the thicket might have been a fortress into which a company of beautiful ladies had fled for refuge. Friendly locusts afforded them protecting shade. Lusty young maples extended strong arms for their defense. Stalwart trumpet creeper and prickly catbrier, armed *cap-a-pie*, had woven an almost impenetrable barricade.

The Amaryllis, while not a true lily, much resembles that flower. It belongs to a family represented in our gardens by the narcissus and the daffodil, and in our northern meadows by the star grass (*Hypoxys*). Where could one find a flower more exquisitely lovely or more deserving of so poetical a name? It is about three inches long, funnel-shaped, spreading above and formed of six petal-like divisions of the most delicate texture, white faintly tinged with pink. Its six anthers, swinging on slender filaments, scatter a golden pollen. But of what use are words in describing a flower with a soul?

"Do you not feel like a criminal?" I asked, as the Professor placed one after another between the leaves of his botanical press.

"Not at all," he replied, complacently. "On the contrary, I feel like a benefactor. All these lovely flowers might have faded without gladdening a single human being but for my discovery."

"Are we the only creatures who appreciate the flowers?" I rejoined. "Who knows whether the mocking-bird that sings so rapturously from the maple bough may not have been inspired to sweeter strains by the very blossom you hold in your hand? Perhaps his song will cheer some lonely passer-by, who may in turn incite to nobler life multitudes of his fellowmen. Victor Hugo affirms: 'The radiance of the stars benefits the rose; no thinker would dare to say that the perfume of the hawthorn is useless to the constellations.'"

"If that be true, then surely this flower has not lived in vain, and can well afford to die in the interests of science."

"Who loves the flowers best, the poet or the botanist?" I inquired.

"The poet, I suppose you would say," returned the Professor, "and perhaps you are right if the botanist is, as you assume, a mere scientist. But suppose he is also a poet, not necessarily writing poetry, but feeling it. Suppose he looks upon a beau-

tiful flower, not merely as a specimen, but as a friend. Will his knowledge of its botanical structure prevent a thrill of genuine emotion? Does the physician love his child the less because he understands its anatomy? No. Even so the poet-botanist will love the soul of the flower. Who could ever again be quite the same sordid creature, having knelt in the presence of the Atamasco lily?"

"Do you miss one blossom?" he added, as he closed his press a few minutes later.

Looking upon the fair and radiant company I confessed that I did not.

"Nor will the mocking-bird," he replied. "I have not seen Amaryllis since that day, ten years ago, but the memory of its matchless loveliness is enshrined in my heart of hearts forever."

GLADSTONE'S SCHOOL DAYS

BY JANET SANDERSON

One day at election time in Liverpool, many years ago, there was a cheering crowd in front of a large, old-fashioned, two-storied house, from the balcony of which the great English Canning was speaking. Near the speaker stood a nurse with a little three-year-old boy, who was destined to fill a larger space in history than the man addressing the cheering crowd. The little fellow was born in 1809, and he himself tells us that he remembers when he was four years old that his mother took him to visit Hannah More, who gave him one of her little books because, as she told him, he had just come into the world and she was just going out; and he recalls visiting Edinburgh the next year and hearing the glass rattle in the windows of the Royal Hotel with the roar of the castle guns as they announced one of the steps in the progress of Napoleon to Elba.

William Gladstone's boyhood was passed in the midst of associations calculated to foster and encourage the natural development of his special genius. His father took great pleasure in talking with his clever little son about the public questions of the day. William heard both political and commercial matters discussed by his father and friends, and his quick intellect was early trained to a recognition of many important principles and a familiarity with current topics, which did him good service in after life.

Before the child emerged from nursery teaching in the old-fashioned Liverpool home, where he had lived nine years, his family moved to Seaforth House, a residence more in accordance with the position of a wealthy merchant. Of this place William says more than eighty years afterward: "I used as a small boy to look southward along the shore from my father's windows at Seaforth to the town. Four miles of the most beautiful sands that I ever knew offered to the aspirations of the youthful rider the most delightful method of finding access to Liverpool." He does not forget to mention also the wild roses that grew by the wayside.

William's first schooldays were spent at the vicarage of Seaforth and his teacher complains of the boy's dullness in arithmetic. Dean Stanley tells in his happy way that "there is a small school near Liverpool at which Mr. Gladstone was brought up before he went to Eton. A few years afterward another little boy who went to this school, and whose name I will not mention, called upon the old clergyman who

was the head master. The boy was now a young man and he said to the old clergyman, 'There is one thing in which I have never in the least degree improved since I was at school—the casting up of figures.'

"Well," replied the master, 'it is very extraordinary that it should be so because certainly no one could be a more incapable arithmetician at school than you were; but I will tell you a curious thing. When William Gladstone was at the school he was just as incapable at addition and subtraction as you were; now you see what he has become. He is one of the greatest of our financiers.' "

Even though William was dull at figures, he was an active, clever lad who showed ability in other studies which his father was not slow to recognize, and one bright morning, when only eleven years old, the boy with pale face and brown, curling hair left his Seaforth home, his able father, his gentle mother, his vicarage school and the reverend teacher who had failed in teaching the rules of arithmetic for Eton, where one of the masters called him "the prettiest little boy that ever went to Eton." There were two older brothers here at school and he went to board with them at Mrs. Shureys. Opposite her house is the wall where he carved his name, which may still be seen. At Eton we find him imbued with a love of work and not ashamed to fulfill the purpose for which he was sent to school, which earned him the name of "Sap." He took up Greek and Latin, divinity from the Greek Testament, Tomline on the Thirty-nine Articles, English literature, ancient and modern geography, all of which he readily acquired and soon distinguished himself by his success in Latin versification.

It seems strange to learn that this future chancellor was taught no mathematics here and only the three first rules of arithmetic; neither did he receive any religious instruction. On Sunday the boys stayed in bed till ten o'clock and at half past ten attended chapel service, where the parishioners complained that the boys did not enter chapel till the last stroke of the bell, then rushed in helter-skelter, shoving and pushing each other, laughing and making all the noise possible. Between two and three o'clock in the afternoon the pupils had to muster in the upper schoolroom, where subjects for the week's Latin theme were given out and pages read from Blair's sermons or maxims of Epictetus.

William was not inclined to athletics, only at times sculling, playing cricket and hockey. One of the school boys often declared he was never seen to run without challenge or contradiction, but he loved long walks with his congenial friends.

He was a God-fearing, orderly, conscientious boy and exercised an influence for good even in these early years, for the Bishop of Salisbury writes, "I was a thoroughly idle boy at Eton, but I was saved from worse things by getting to know William Gladstone." He was not only pure-minded and courageous, but humane. He took an active part in protesting against the cruel practice of cutting off pigs' tails by the Eton boys at the fair on Ash Wednesday and dared them, if they were proud of their work, to sport the trophies in their

hats. On the following Ash Wednesday he found three freshly-amputated pig-tails hung in a bunch on his door with a paper bearing this inscription: "*Quisquis amat porcos, porcis amabitur illis: Cauda sit exemplum ter repetita tibi.*" Gladstone wrote underneath a challenge to the mutilators of the pigs to come and take a receipt, which he would mark in good round hand upon their faces.

The Eton Society in his day was a remarkable group of brilliant boys. There were Arthur Henry Hallam, whose friendship with Tennyson and early death produced one of the noblest poems of our time—*In Memoriam*—George Augustus Selwyn, afterwards the famous Bishop of New Zealand and who died Bishop of Lichfield, Francis Hastings Doyle, who became professor of poetry at Oxford, Milnes Gaskell and Charles Canning. With these men Gladstone formed lasting friendships.

In the last year of his schooldays at Eton he took part in launching the *Eton Miscellany*, under the pseudonym of "Bartholomew Bouverie," and was editor and its most prolific contributor. Thirteen papers appeared from his pen in the first volume, among them a poem in heroic couplet, cel-



GLADSTONE AND HIS SISTER*

brating the achievements of Richard Cœur de Lion. To the second volume he contributed seventeen papers. He turned his hand to every kind of authorship—prologues, epilogues, leading articles, essays, satirical and humorous, poetry and classical translation. The *Miscellany* would have been given up but for his untiring energy and tact. He stupefied his co-workers by his prodigious capacity for work.

At the age of eighteen William bade farewell to Eton. Few of the pupils were so well grounded in that classical learning chiefly valued there, and his ability was recognized by his companions. James Milnes Gaskell said: "Gladstone is no ordinary individual, and perhaps if I were called upon to select the person I am intimate with to whom I should first turn in an emergency, and whom I thought in every way pre-eminently distinguished for high excellence, I think I should turn to Gladstone." And Hallam prophesied: "Whatever may be our lot, I am confident that Gladstone is a bud that will bloom with a richer fragrance than almost any whose early promise I have witnessed." Gladstone himself, looking into the future from out these Eton days, wrote: "A successful *début*, an offer from

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the ministry, a secretaryship of state, and even the premiership itself are the objects which form the vista along which a young visionary loves to look."

A pleasant glimpse of the young man at this period is given us in a home letter of Arthur Stanley, then a boy:

William Gladstone is at home now, and last Tuesday I and one of the other boys were invited to breakfast with him. We had breakfast in grand style, went into the garden and devoured strawberries, unchained the great Newfoundland and swam in the pond; we walked about the garden, went into the house and saw beautiful pictures of Shakespeare's plays and came away at twelve o'clock. It was very good fun and I don't think I was very shy, for I talked to William almost all the time about all sorts of things. He is so very good-natured and I like him very much. He lent me books to read when we went away.

Gladstone next became the pupil of Dr. Turner. He applied himself to learn what he had not been taught at Eton, and after some months entered Christ Church, Oxford, with a goodly knowledge of mathematics. Few young men with a taste for languages, literature, writing and speech-making would have cared to take up a new and difficult branch of study merely to achieve a perfect self-education. During his first year he had rooms in the old library near the hall, but he passed most

of his student days in the Canterbury Quad, in the rooms where were held the brilliant assemblies of the *Weg*, a select debating club which took its name from the initials of the founder, W. E. G.

There was a fast set at Christ Church and students were under strong temptations, but Gladstone was so reasonable and steady, and took such pleasure in healthy amusements, cheerful society and vigorous study that he was quite able to overcome them. Naturally robust and muscular, he cultivated his bodily powers by regular active exercise, and his high moral nature kept him from the temptation to indulge in enervating luxuriosness. A brisk walk of thirty miles was a small matter to

the handsome, resolute student of strongly marked features, with pale complexion, masses of dark hair and eyes of piercing luster. He allowed nothing to interfere with his regular morning's work. He read four hours, then took a long walk, and read again two or three hours before bedtime. He attended the lectures of Dr. Burton on divinity and Dr. Pusey on Hebrew, and read classics privately with the Bishop of St. Andrew's.

The Oxford Union, that famous debating society where so many of England's greatest statesmen, lawyers and divines trained their oratorical powers and learned their first lessons in practical politics, offered great attractions to Gladstone. He was its secretary and later its president.

Oxford laid greater stress upon a knowledge of the Bible and of the evidences of Christianity than upon classical literature, and some proficiency was required also in mathematics or the science of reasoning. The course of study was comprehensive, the method of examination searching, and Gladstone achieved no small triumph when, in 1831, he completed his academical career by attaining the highest honors of the university—graduating double first class. Thus honorably he left Oxford and his schooldays to enter a wider field in the world's school. How able and masterly a pupil he has become all the world knows.

Closet and Altar

Humility teaches us the necessity of prayer, fervor gives it flight and endurance, trust provides it with an immovable foundation.

The real distinction between Jesus and his disciples was his incredible approachableness, that he could get nearer to men than men could. The Son of God because he would almost rather have been called the Son of Man, he abolished forever the divinity of distance and made fellowship the supreme attribute of God. With heroic simplicity he risked his mission on earth and founded his title to be ruler of men upon letting them be familiar with him. The gospel consisted in knowing him. Redemption consisted in living with him. Salvation, impossible as an act, became inevitable as an acquaintance, and the whole New Testament wins our hearts because our hearts are woven into it.—Gerald Stanley Lee.

O, Jesus Christ, grow thou in me,
And all things else recede;
My heart be daily nearer thee
From sin be daily freed.

In thy bright beams which on me fall
Fade every evil thought;
That I am nothing, thou art all,
I would be daily taught.

Make this poor self grow less and less;
Be thou my life and aim;
O, make me daily, through thy grace,
More worthy of thy name!

You cannot trace Jesus; you cannot analyze Jesus. His intense spirituality of soul, his simplicity of thought, his continual self abnegation and his unaffected humility descended on a worn-out, hopeless world like dew upon the dry grass.—John Watson.

If we truly feel that the Lord liveth before whom we stand we shall want nothing else for our work but his smile; and we shall feel that the light of his face is all we need. That thought should deaden our love for outward things. How the things that we fever our souls by pursuing and fret our hearts when we lose will cease to attract! How small and vulgar the "prizes" of life, as people call them, will appear.—A. Maclaren.

We present ourselves to thee today, our Father. Prepare us for what thou seest to be waiting for us in the valley of the day, now veiled in mist. Let not sin have dominion over us. If temptation assails, may it find no foothold in our hearts; if we pass through scenes where the infection of evil is strong, may we not be susceptible to it; if we are strongly provoked, may we not yield. If thou goest not with us carry us not up hence. Apart from thee we can do nothing. Be nearer to us than our dearest friend; be closer to us than the most insidious craft of the enemy. May we put on the Lord Jesus, so that he shall be the vesture of our souls. Be with us as our Shepherd, keeping us; as our Captain, leading us; as our Friend, warning and helping us. Let the secret place of the Most High be our home and the shadow of the Almighty our abiding place. Do more than go with us: dwell in us, walk in us, possess us, use us. When we are most absorbed in our necessary business, may thy presence not withdraw itself, but be permanent and abiding. We ask it in the name of Jesus Christ. Amen.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

46. ENIGMA

Since my hard career in the world began,
Faithful servant I've been to my master, man.
Now a child was given to my tender care,
And how safely and warmly 'twas cherished there!
A pale artist, toiling in poverty,
Found a faithful helper and friend in me;
A fair ship was builded—whose arm but mine
Helped to shape and fashion each graceful line?
And when gleaming acres of yellow grain
For the scythe were ripe on the rolling plain,
With the weary reapers, from sun to sun,
How I worked till the harvesting was done!

But to love and toil and be cast away—
'Tis a common thing in our careless day.
Soon the child I held in his infancy
Scorned that clasp—he no longer needed me;
And the artist, winning both wealth and fame,
Threw me down, unthanked, when the bright days came;

My fair ship set out for a far-off shore,
Coming back to my outstretched arms no more;
And the night the last of the sheaves were stored,
And the reapers sat at their well-filled board,
All alone in the stubble I lay forgot—
It is only a humble servant's lot!

MABEL P.

47. A PRIZE MENU

At a recent lunch party considerable amusement was excited by the menu, which was made out in the following blind manner, and was puzzled out by the diners, to whom prizes were awarded by the hostess for the most complete and next best solutions of its mysteries. [In order that our readers may share in the interest of the diners the prize offers are now repeated. That is, Tangles will give an Oxford Teachers' Bible to the sender of the best list of the articles, and another fine prize for the next best list. The answers must be received within twelve days from the date of this issue.]

Soup
Town in Wisconsin.
Fish
Cape in Massachusetts. Bay in Lake Superior. Lake in Michigan. River in Idaho. Rock at mouth of Firth of Forth.
Entrees
Town in Illinois. River of Montana.
Roast
Lake in California and Oregon. Country in Europe. River in Tennessee. Islands in the Grecian Archipelago.
Vegetables
River in Vermont. River in Alabama. County in Mississippi.
Pudding
Town in Illinois.
Pie and Cake
Post village in Alabama. City in New Jersey. Creek in Alabama. Town in Illinois. River in Michigan.
Drinks
County in Alabama. Post village in Florida. River in Montana. City in Michigan.

RUTH HALL.

48. DECAPITATIONS

The loud winds blew, the foam wreaths flew.
High tossed the briny ONE;
The frightened crew began to TWO
As though all hope were done.
No eye could see a single THREE
From sun or moon or stars.
"Helm hard a-lee!" cried Captain Free;
"FOUR, FOUR, sir!" cried the tars.

DOROTHEA.

49. PRESIDENTIAL PUZZLE

(Give the names of the presidents, with States, which are those of birth, and complete the dates.)

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Turpentine State," was inaugurated 1809. 5. "Rough and Ready," of "The Mother of Presidents," was inaugurated 1840. 6. "Unconditional Surrender," of "The Buckeye State," was inaugurated 1860. 7. "The Man of Destiny," of "The Garden State," was inaugurated 1855. 8. "The Colossus of Independence," of "The Old Bay State," was inaugurated 1780. 9. "The Rallsplitter," of "The Blue Grass State," was inaugurated 1860. DOROTHEA.

ANSWERS

40. Educate (Ed-you-Kate).
41. 1. NRG (energy). 2. NME (enemy). 3. NV (envy). 4. XLNT (excellent). 5. IV (ivy). 6. SX (Essex). 7. IOU. 8. DK (decay). 9. EZ (easy). 10. MT (empty). 11. FEG (effigy). 12. KN (Cayenne). 13. SA (essay). 14. XS (excess). 15. RA (array).

42.

M
M A D
M E T A L
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43. 12,801 square feet. (The area includes a quadrant having a radius of 100 feet; two sectors, each with a radius of 100 feet and an arc embraced between the radius of the quadrant and a parallel line 25 feet distant; and two right-angled triangles, each with a hypotenuse of 100 feet and a perpendicular of 25 feet.)

44. "But what has been, has been, and I have had my hour."

(Dryden's Imitation of Horace, Bk. III., Ode 29.)

45. 1. General Depression. 2. General Debility. 3. General Prosperity. 4. General Health. 5. General Appearance. 6. General Impression. 7. General Good Time.

Recent tangles have been hard, but the solvers include: Nillor, Middletown Springs, Vt., 35, 36, 37; S. R. T., Portsmouth, N. H., 36, 37; Marguerite H. Rogers, Bar Harbor, Me., 36, 37; Annie, Cambridge, Mass., 36. Nobody answered 38. One solver conquered 39, which was a "very ingenious puzzle," Nillor declares.

Our young tanglers will be interested to learn that the winner of the first prize in the last solving contest is only fifteen years old.

An idle poet, here and there,
Looks round him; but for all the rest,
The world, unfathomably fair,
Is duller than a witling's jest.
Love wakes men; once a lifetime each,
They lift their heavy lids, and look;
And lo! what one sweet page can teach
They read with joy, then shut the book.
And some give thanks, and some blaspheme,
And most forget; but, either way,
That and the Child's unheeded dream
Is all the light of all their day.

—Coventry Patmore.

The measure of manhood is the degree of skill attained in the art of carrying one's self so as to pour forth upon men all the inspirations of love and hope and to evoke good even from the meanest and wickedest of mankind. —W. D. Hillis.



Don't blame the cake-box
if your cake dries up quickly.
It will keep moist and fresh if
you use Cleveland's Baking
Powder.

The Conversation Corner

DEAR CORNERERS: I know very well that you will read that letter in the middle of the page the very first thing! Aren't we all glad to hear from Pomiuk? Although the letter was written three months ago—coming by the one winter dog-team mail—we will hope that he is still alive and happy, and that before long we shall get fuller news. He wrote the letter with a pencil on a common sheet of note paper. A lady friend of the Corner traced it over with India ink so that it could be photographed for you. It is reduced in size about one-half.

I think I can hear the echo of your laugh as you read his account of Sister Cecilia's making his trousers. The poor little fellow is so much deformed by his hip disease that it must require a very skillful tailoress to fit him! The accident which made "I very frightened" was doubtless on Dr. Grenfell's passage across the Straits of Belle Isle when homeward bound late in November—much too late for any vessel to be on that coast. In rounding Cape Bauld, on the northern end of Newfoundland, a rivet blew out in the engine of the *Sir Donald* and, although the engineer narrowly escaped, the little steamer was at the mercy of the winds and waves. Fortunately, a St. John's steamer hove in sight and towed them into a neighboring harbor, where the damage was repaired.

The captain's last injunction to the doctor was to get under way as soon as ever he could, as ice was forming fast. But Dr. Grenfell had many sick folk to attend to in that settlement, and when he had finished performing some operation necessary to save the life of a boy and returned on board at four o'clock in the morning he started at once—just in time to get out of the harbor. A letter in the London "Toilers" from the missionary surgeon left on the shore says Dr. G. had the same experience a week before when at night he had to cut his way out of the Labrador harbor—"and by morning it was one solid sheet of ice, so that the people talked for the next few days of the narrow escape the doctor had from being frozen in."

You will all be glad to hear a word from our good friend of the Deep Sea Mission, who writes both from London, and from Great Yarmouth among the fishermen. He gives a touching instance of the loss of one of the North Sea workers.

... A man brought me yesterday the front cut out of a jersey, with our badge—*Mission to the Deep Sea Fishermen*—in bright red letters on the dark blue wool. It looked quite new. "Where did you get that?" I asked. "It was cut from the breast of Harry Brown's jersey, who was washed overboard from the *Alice Fisher* on Dec. 17 last." Thirty-four days he was washed about on the bottom of the sea, when the great net of the smack *Alert* swept him up. He was only twenty-three years old. He is the eleventh called home direct from his post of duty in our mission.

... Have just returned from a big conference at Grimsby and Hull with the fishermen. God blessed us much at Easter. I am off to sea next week, but return for our annual meeting May 20, at which Lord Kinnaird presides. Meanwhile I send on a vessel to Shetland to await me, and then I go straight up [by rail evidently to the north of Scotland] and join it, and cruise between Faroe's and Iceland for a bit. My love to all the Cornerers. You all made such a warm, snug corner

for me in America, I feel as if I had a "bit o' home" out there. So now I will say goodbye to you in its old English sense—*God be wi' ye!* Yours affectionately, W. T. G.

The Master's blessing go with the doctor as he cruises in the Master's name among the fisher folk of the far North. With his love for them, and his Anglo-Saxon love of the sea and of adventure, I do not suppose he will be satisfied until he hoists his mission flag to the top of the North Pole! Meanwhile a young Christian worker from Newfoundland, already familiar with "the Labrador," and whom Dr. Grenfell met providentially one day in the Faneuil Hall meeting, has just started this week for St. John's to accompany the Deep Sea Mission vessel to the coast, being in special charge of the "co-operative work," from which Dr. Grenfell expects so much. By him I have sent a package to Gabriel, with

Battle Harbour.

Feb. 6th 1897.

Aushenai to Grenfell.

I'm very glad that I

can walk with crutches now.

not much yet. Sister very good. Make

me trousers very warm. Trousers hard

to make. Sister says me funny shape.

One got a nice little slipper. Sister make

she make me a coat soon. Very frighten

d when me hear "Sir Donald" almost lost.

I am knitting braces Aushenai very

much Dr. Grenfell. Gabriel. Pomiuk

letters, a scrap-book full of beautiful pictures made by children interested in him, also a box of painting apparatus, which Dr. G. thought would be useful to him, a small writing desk, etc. Keep your northern ear open for his laugh about July 4!

WAKEFIELD, KAN.

Dear Mr. Martin: I have been very much interested in hearing about Pomiuk. I send — for him. I should have liked very much to have been in Boston and heard Dr. Grenfell tell about him, but the next best thing is to read about him in the Corner. I think you will be pleased to know that I have found the history you sent me two years ago [as a prize] of great help in my studies. JULIA G.

IOWA.

My Dear Mr. Martin: Theodore has such an interest in Pomiuk that he persuaded me to tell our Sunday school children about him, and, although I didn't ask for any money for him, I have been receiving small sums all the week. MRS. B.

Mr. Martin

CORNER SCRAP-BOOK

What the Old Children Say. Two things they said were left out of a recent Scrap-book column, but they were good enough to keep over:

YPSILANTI, MICH.

... I feel myself almost too old to be a "Cornerer," but I heartily enjoy the good things I find every week in the "Corner Scrap-book." I well remember the story of "The Two Lambs" [see March 11], which in the form of a primer—with a blue cover—my father gave me when a small boy, away back in the early forties. Children's books of those days were mostly in the form of primers and tracts, and as you say were "far too old for children" usually. But as we children of pioneers in the Michigan wilderness had nothing more suitable and had plenty of time to read them over and over, we generally mastered the thoughts and received impressions for good that were lasting. They were as a "nail in a sure place"—golden nails that never corroded nor lost their strength, but held us through a long lifetime firmly to the "sure foundation."

J. W. A.

HOLLIS, N. H.

... Thanks for the little worn copy of the "Two Lambs." I have not seen it since I was a bit of a girl, perhaps four years old, when my mother used to read it to me, in her sweet, pathetic voice, on Sunday afternoons. I think I took into my heart then the great tenderness and compassion of God for his inexperienced and wayward children, and have never since doubted his forgiveness for our "sins, negligences and ignorances," if we only come back to him. MRS. A.

An Old Book Wanted—by a lady in Florida:

My Dear Mr. Martin: Your Cornerers seem to have a little knowledge on almost every subject that is brought up. I wonder if I can get any light on the title of a book of poems which was the delight of my four-years-old heart, but which disappeared mysteriously. I can give few titles—"Meddlesome Mattie" is the only one I recall at present. Other pieces contained the lines:

You are old, father William, the young man cried;

An old apple tree, healthy and green,
Which bore the best codlins that ever were seen;

Two good little girls, Marianna and Maria,
As happily lived as good girls could desire.

Another concerned Brunette and Blanchidine. It would be a great satisfaction to know the name of the book, a still greater one to see it, although that I do not expect. LOWELL.

An Old Fable Wanted. It is this:

ANDOVER, MASS.

Dear Mr. Martin: When a boy in school I read in some book the fable, The Turkey and the Rattlesnake. In the colloquy one is made to say, "Did not my grandfather swallow an alligator alive, and can I not swallow such a little insignificant thing as you without winking?" After that was a battle resulting in the death of both combatants. The rest of the fable and its moral I cannot recall. Can you throw any light on the subject? C. B. G.

I cannot. All I can say is that I wish some rattlesnake or alligator would appear and swallow up the real Turkey of the present day!

A Chicago Lady's Question. Can any one answer it?

Dear Mr. Martin: I am delighted that the Corner page furnishes us with so many things that might otherwise never be recalled. And now I desire assistance in regard to a poem that I could once repeat, but can now recall only two lines of:

Goodness untried is no goodness at all,
Angels turn demons when tempted to fall.

ADMIRER OF CORNER PAGE.

Another Query. A lady brought it into the library a few days ago. These are the first lines—what is the rest?

The human heart is a wondrous thing;
Its chords are touched by the thoughts that swing
From that hidden fount, the soul;
Who hath power to wake in its strings
A song of love and hope
Wields a scoter strong,
A power that few may hold.

L. N. M.

Closet and Altar

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Pie and Cake
Post village in Alabama. City in New Jersey. Creek in Alabama. Town in Illinois. River in Michigan.
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RUTH HALL.

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The frightened crew began to TWO
As though all hope were done.
No eye could see a single THREE
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(Give the names of the presidents, with States, which are those of birth, and complete the dates.)

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And some give thanks, and some blaspheme.
And most forget; but, either way,
That and the Child's unheeded dream
Is all the light of all their day.

—Coventry Patmore.

The measure of manhood is the degree of skill attained in the art of carrying one's self so as to pour forth upon men all the inspirations of love and hope and to evoke good even from the meanest and wickedest of mankind. —W. D. Hillis.



Don't blame the cake-box
if your cake dries up quickly.
It will keep moist and fresh if
you use Cleveland's Baking
Powder.

The Conversation Corner

DEAR CORNERERS: I know very well that you will read that letter in the middle of the page the very first thing! Aren't we all glad to hear from Pomiuk? Although the letter was written three months ago—coming by the one winter dog-team mail—we will hope that he is still alive and happy, and that before long we shall get fuller news. He wrote the letter with a pencil on a common sheet of note paper. A lady friend of the Corner traced it over with India ink so that it could be photographed for you. It is reduced in size about one-half.

I think I can hear the echo of your laugh as you read his account of Sister Cecilia's making his trousers. The poor little fellow is so much deformed by his hip disease that it must require a very skillful tailoress to fit him! The accident which made "I very frightened" was doubtless on Dr. Grenfell's passage across the Straits of Belle Isle when homeward bound late in November—much too late for any vessel to be on that coast. In rounding Cape Bauld, on the northern end of Newfoundland, a rivet blew out in the engine of the *Sir Donald* and, although the engineer narrowly escaped, the little steamer was at the mercy of the winds and waves. Fortunately, a St. John's steamer hove in sight and towed them into a neighboring harbor, where the damage was repaired.

The captain's last injunction to the doctor was to get under way as soon as ever he could, as ice was forming fast. But Dr. Grenfell had many sick folk to attend to in that settlement, and when he had finished performing some operation necessary to save the life of a boy and returned on board at four o'clock in the morning he started at once—just in time to get out of the harbor. A letter in the London "Tollers" from the missionary surgeon left on the shore says Dr. G. had the same experience a week before when at night he had to cut his way out of the Labrador harbor—"and by morning it was one solid sheet of ice, so that the people talked for the next few days of the narrow escape the doctor had from being frozen in."

You will all be glad to hear a word from our good friend of the Deep Sea Mission, who writes both from London, and from Great Yarmouth among the fishermen. He gives a touching instance of the loss of one of the North Sea workers.

... A man brought me yesterday the front out of a jersey, with our badge—*Mission to the Deep Sea Fishermen*—in bright red letters on the dark blue wool. It looked quite new. "Where did you get that?" I asked. "It was cut from the breast of Harry Brown's jersey, who was washed overboard from the *Alice Fisher* on Dec. 17 last." Thirty-four days he was washed about on the bottom of the sea, when the great net of the smack *Alert* swept him up. He was only twenty-three years old. He is the eleventh called home direct from his post of duty in our mission.

... Have just returned from a big conference at Grimsby and Hull with the fishermen. God blessed us much at Easter. I am off to sea next week, but return for our annual meeting May 20, at which Lord Kinnaird presides. Meanwhile I send on a vessel to Shetland to await me, and then I go straight up [by rail evidently to the north of Scotland] and join it, and cruise between Faroe's and Iceland for a bit. My love to all the Cornerers. You all made such a warm, snug corner

for me in America, I feel as if I had a "bit o' home" out there. So now I will say goodbye to you in its old English sense—*God be wi' ye!*
Yours affectionately, W. T. G.

The Master's blessing go with the doctor as he cruises in the Master's name among the fisher folk of the far North. With his love for them, and his Anglo-Saxon love of the sea and of adventure, I do not suppose he will be satisfied until he hoists his mission flag to the top of the North Pole! Meanwhile a young Christian worker from Newfoundland, already familiar with "the Labrador," and whom Dr. Grenfell met provisionally one day in the Faneuil Hall meeting, has just started this week for St. John's to accompany the Deep Sea Mission vessel to the coast, being in special charge of the "co-operative work," from which Dr. Grenfell expects so much. By him I have sent a package to Gabriel, with

Battle Harbour.

Feb. 6th 1897.

Aushenai to Grenfell.

*I'm very glad that I
can walk with crutches now.
not much yet. Sister very good. Make
me trousers very warm. Trousers hard
to make. Sister says me funny shape.
One got a nice little slipper. Sister make
she make me a coat soon. Very frightened
when me hear "Sir Donald" almost lost.
I am knitting braces Aushenai very
much Dr. Grenfell. Gabriel. Pomiuk*

letters, a scrap-book full of beautiful pictures made by children interested in him, also a box of painting apparatus, which Dr. G. thought would be useful to him, a small writing desk, etc. Keep your northern ear open for his laugh about July 4!

WAKEFIELD, KAN.

Dear Mr. Martin: I have been very much interested in hearing about Pomiuk. I send — for him. I should have liked very much to have been in Boston and heard Dr. Grenfell tell about him, but the next best thing is to read about him in the Corner. I think you will be pleased to know that I have found the history you sent me two years ago [as a prize] of great help in my studies.
JULIA G.

IOWA.

My Dear Mr. Martin: Theodore has such an interest in Pomiuk that he persuaded me to tell our Sunday school children about him, and, although I didn't ask for any money for him, I have been receiving small sums all the week.
MRS. B.

Mr. Martin

CORNER SCRAP-BOOK

What the Old Children Say. Two things they said were left out of a recent Scrap-book column, but they were good enough to keep over:

YPSILANTI, MICH.

... I feel myself almost too old to be a "Cornerer," but I heartily enjoy the good things I find every week in the "Corner Scrap-book." I well remember the story of "The Two Lambs" [see March 11], which in the form of a primer—with a blue cover—my father gave me when a small boy, away back in the early forties. Children's books of those days were mostly in the form of primers and tracts, and as you say were "far too old for children" usually. But as we children of pioneers in the Michigan wilderness had nothing more suitable and had plenty of time to read them over and over, we generally mastered the thoughts and received impressions for good that were lasting. They were as a "nail in a sure place"—golden nails that never corroded nor lost their strength, but held us through a long lifetime firmly to the "sure foundation."
J. W. A.

HOLLIS, N. H.

... Thanks for the little worn copy of the "Two Lambs." I have not seen it since I was a bit of a girl, perhaps four years old, when my mother used to read it to me, in her sweet, pathetic voice, on Sunday afternoons. I think I took into my heart then the great tenderness and compassion of God for his inexperienced and wayward children, and have never since doubted his forgiveness for our "sins, negligences and ignorances," if we only come back to him.
MRS. A.

An Old Book Wanted—by a lady in Florida:

My Dear Mr. Martin: Your Cornerers seem to have a little knowledge on almost every subject that is brought up. I wonder if I can get any light on the title of a book of poems which was the delight of my four-years-old heart, but which disappeared mysteriously. I can give a few titles—"Maddlesome Mattie" is the only one I recall at present. Other pieces contained the lines:

You are old, father William, the young man cried;

An old apple tree, healthy and green,
Which bore the best codlins that ever were seen;

Two good little girls, Marianna and Maria,
As happily lived as good girls could desire.

Another concerned Brunette and Blanchidine. It would be a great satisfaction to know the name of the book, a still greater one to see it, although that I do not expect.
LOWELL.

An Old Fable Wanted. It is this:

ANDOVER, MASS.

Dear Mr. Martin: When a boy in school I read in some book the fable, The Turkey and the Rattlesnake. In the colloquy one is made to say, "Did not my grandfather swallow an alligator alive, and can I not swallow such a little insignificant thing as you without winking?" After that was a battle resulting in the death of both combatants. The rest of the fable and its moral I cannot recall. Can you throw any light on the subject?
C. H. G.

I cannot. All I can say is that I wish some rattlesnake or alligator would appear and swallow up the real Turkey of the present day!

A Chicago Lady's Question. Can any one answer it?

Dear Mr. Martin: I am delighted that the Corner page furnishes us with so many things that might otherwise never be recalled. And now I desire assistance in regard to a poem that I could once repeat, but can now recall only two lines of:

Goodness untired is no goodness at all,
Angels turn demons when tempted to fall.

ADMIRER OF CORNER PAGE.

Another Query. A lady brought it into the library a few days ago. These are the first lines—what is the rest?

The human heart is a wondrous thing;
Its chords are touched by the thoughts that swing
From that hidden fount, the soul;
Who hath power to wake in its strings
A song of love and hope
Wields a scepter strong,
A power that few may hold.

L. M. M.

The Sunday School

LESSON FOR MAY 30

Jas. 2: 14-23

CHRISTIAN FAITH LEADS TO GOOD WORKS

BY REV. A. E. DUNNING, D. D.

The lesson from this epistle is placed at this point in the series because it is believed to have been written by the moderator of the council whose action was the theme of the last lesson.

In order to understand a letter we must know something of the author, of those to whom it is addressed, of the time and circumstances under which it was written, and of the author's aim. Of the author and the date not much can be learned outside of the letter itself and the book of Acts. The first step then for the student is, with such knowledge as he has of the circumstances and the people concerned, to read carefully the entire epistle. Then, with the outside aid at his disposal, he may form his judgment as to the meaning of the passage before us.

The author of this letter bore the name of the patriarch Jacob, which through various changes has become in English James. He was not the brother of John, for that James had been killed by Herod years before there were Christian Jews scattered abroad to be addressed by such a letter as this. He was probably the son of Alphaeus [Luke 6: 15], who married the sister of the mother of Jesus. He was therefore the cousin, often called the brother, of the Lord. Jesus appeared to him after his resurrection [1 Cor. 15: 7]. He was the man whom Paul interviewed on his first visit to Jerusalem after his conversion [Gal. 1: 19]. Paul was at that time introduced by Barnabas to James and Peter, who received him into fellowship in the church. This James, surnamed the Just, was not only the moderator of the Jerusalem council, but the man whose words had the greatest weight in it.

There are good, though not conclusive, reasons for believing that this epistle was written not far from the time of that council. It has been argued that the letter could not have been written immediately after the council, for if it had been it would have contained some reference to it. Some allusions in the letter have been thought to indicate a later date, for example, chap. 5: 1 has been supposed to refer to the impending destruction of Jerusalem. To my mind, a day not far from the council is most probable. Paul had explained to James privately [Gal. 2: 2] the gospel he had been preaching to the Gentiles, in which he had urged them to believe on Jesus Christ as the only thing necessary to salvation. James assented to this as genuine gospel for Gentiles, but he made a distinction between Gentiles and Jews. He held that the former needed only to observe Jewish customs so far as to keep them in harmony with Jewish Christians, and the council adopted his view [Acts 15: 19-21]. The new faith kindled in Gentiles would move them to live to please him whom they had begun to trust for their salvation. But there were also converted Jews in all these communities where Gentile churches had been formed who had based their hope on their obedience to the law of Moses, which commanded them to live righteously. What would be more natural than that under Paul's preaching they should fall into the error of supposing that by believing on Jesus they might be saved without making further effort to live in obedience to divine laws?

James the Just would naturally fear this danger for this class of disciples, to whom he addressed this letter. He understood their peculiar trials and sympathized with them. He knew their temptations and against these he warned them. Some of these temptations are still characteristic of Jews, though all Christians need to be taught to avoid them. One was fatalism, laying the responsibility

for their sins on God [chap. 1: 13, 14]. Another was fanaticism, which made them quarrelsome in defense of their religious views [chap. 1: 20]. Their coarseness and malice in arguing for these views needed to be supplanted by Christlike utterance of truth springing from a new spirit within [chap. 1: 21]. But mere hearing of such utterance, even with formal assent to the truths proclaimed, while their own speech continued unbridled, did not make their religion of value. Not formal ceremonies, such as Jews had been trained to practice, but hearty service to the needy, would make their religion acceptable to God [chap. 1: 23-27]. Further, these Jews were tempted to be insolent to the poor and meanly subservient to the rich, though the rich oppressed them and blasphemed their name of Christian [chap. 2: 6, 7].

As Jews they had been peculiarly liable to be deceived by thinking that descent from Abraham was in itself sufficient to make them acceptable to God. John the Baptist had indignantly swept that false prop from under such persons [Luke 3: 8, 9], and had told them that their character would be tested, not by their pedigree, but by the fruit they produced. Paul was now telling the Gentiles that Abraham, while he was yet uncircumcised like themselves, was counted righteous because he trusted in God. We may infer this from what he later wrote [See Rom. 4: 1-12]. What more natural than that converted Jews should think they could be disciples of Christ simply by believing that Christ would save them? But James told them that Abraham's faith was proved to be genuine by its influence on his life. His trust in God made him equal to the task of laying his only Son on the altar [v. 21]. Believers are saved by the grace of God. Faith appropriates that grace. The life of obedience to God shows that faith has appropriated the grace that saves. Good wishes are empty words without deeds to make them effective. When a man says to a sufferer, May you be relieved, and simply looks on with idle hands when he has power to make his wish a fact, who cares for his hollow words and empty heart [vs. 15-17]? So when a man says, Christ is my Redeemer and dishonors Christ by his life, who respects the man? Not his fellowmen, certainly; much less God.

But in Christian history these two sides of Christian character have seldom been equally honored at the same time. In Luther's time the faith side received undue emphasis. He called the letter of James "a right strawy epistle," though he seems later to have withdrawn this statement. He laid the chief emphasis on belief, and so did his successors. Yet this epistle is more like the teachings of Jesus than any other in the New Testament. Many of its sentences are almost reproductions of those in the Sermon on the Mount. Its doctrine was an essential thing in Peter's preaching, who said, "God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is acceptable to him."


The prevailing tendency today is to lay the chief emphasis on the ethical side of religion, as James did; and to neglect, as he did not, the importance of believing in Christ as the abiding motive to good works. The time will come when Paul's doctrine of justification by faith will again come to the front, with a tidal wave of grateful emotion in contemplating redeeming grace. But the poise of Christian character is only reached by those who can say, with Paul, "By grace have ye been saved, through faith: not of works"; "but faith working through love."

THE CHURCH PRAYER MEETING

Topic, May 23-29. The Peril of Intemperate Speech. Jas. 3: 1-18; Ps. 39.

Peril to ourselves. To our friends and neighbors. To the honor of Christ in the world.

[See prayer meeting editorial.]



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**HARTSHORN'S SELF-ACTING
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Literature

BOOK REVIEWS

SOME ASPECTS OF RELIGIOUS LIFE IN NEW ENGLAND

In this volume are embodied the lectures delivered on the Carew Foundation before the Hartford Theological Seminary last year by Rev. G. L. Walker, D.D. They are five in number and have special reference to Congregationalists. They deal primarily with religious history and life rather than ecclesiastical. They contain a study and résumé of theological development in this country, which illustrate the learning and skill of an expert student, the graphic power of expression of a master of utterance and a conscientious candor. They bring out primarily the prevalent Calvinism of the early Colonial settlers, and emphasize the fact that this type of faith existed generally in England also. They sketch the development of formalism everywhere and point out its causes. It is indicated with exceptional clearness and power that they who had fled from a state religion practically established one themselves. The influence of the Halfway Covenant in developing religious formalism also is pointed out, and never, to our knowledge, has it been described so forcibly before.

The Great Awakening and its sequels are portrayed concisely but lucidly, and the national and evangelical reawakening which followed and the development of the Unitarian controversy also are outlined perspicuously. In regard to the current period, that including the last forty years, the important facts are narrated, but much caution is exhibited in drawing inferences from them, for the very good reason that matters still are in a transitional state, so that it is too soon to determine what the outcome is to be. The author, however, does not lack confidence in the continuing power and ultimate triumph of the gospel, appreciating the fact that although the type of piety today is largely different from that which prevailed half a century ago, it none the less abounds in evidences of genuineness. The book is an important addition to those which relate to the spiritual history of our country, and it will go far to impart not merely knowledge of the past, but also of the proper spirit in which to deal with such subjects as those which it discusses. [Silver, Burdett & Co. \$1.25.]

THE EVOLUTION OF THE CONSTITUTION OF THE UNITED STATES

This book, by Sydney G. Fisher, has special importance in two respects. In the first place it is a careful and skillful exposition of the origin and development of our national Constitution. Secondly, it is a thoroughgoing refutation of the claims of the late Douglas Campbell and others that almost everything of any importance in our political system is due to Dutch influence. Mr. Fisher's theory is that the Constitution, to use his own words, "is neither an invention nor an imitation, but almost exclusively a native product of slow and gradual growth." This theory he demonstrates satisfactorily and fully. His method is to begin with the earliest American Colonial documents, and, studying every material clause of each, to come down through charters, constitutions and plans of union to the Constitution itself, and to show in this way how the different provisions of successive documents grew out of the local or national

conditions, were developed by changing circumstances almost wholly domestic, and finally bore fruit in the most natural and inevitable manner in the Constitution.

It is not too much to say that he has demonstrated his position triumphantly. No candid reader, we are confident, can fail to accept his conclusion. This portion of the book is rather a political study than an ordinary narrative and will be most appreciated by the student of legal and political affairs, although it is sufficiently readable to be comprehended by any one. It contains abundant citations from various documents and every point appears to be thoroughly fortified. The latter portion of the book deals directly with Mr. Campbell and his claim, and in a frank and direct fashion which is often amusing and usually, if not always, justified by the facts. Mr. Campbell's claims are treated with entire fairness, even if fun sometimes is poked at them with some freedom, and if Mr. Fisher's method frequently is the *reductio ad absurdum* it is not to be wondered at when Mr. Campbell's positions are considered.

Mr. Fisher is not always a polished writer, but he is terse, forceful and candid, and he has pursued Mr. Campbell relentlessly, showing the general untrustworthiness of his fundamental principles and also the errors in detail, the inconsistencies and the mischievousness of his view. Great patience and pertinacity are illustrated in following up these errors, and the task may be safely said to have been accomplished once for all. He points out with conspicuous effect the fact that the Dutch government, even in New York, was lacking in some of the most important features which Mr. Campbell commends at New Plymouth and cites as evidences of Dutch influence. The only distinct instance of the Pilgrims' appropriation of a Dutch custom seems to be that of marriage by magistrate instead of by minister, and for this credit is frankly given. The book is a very strong and successful piece of work. [J. B. Lippincott Co. \$1.50.]

RELIGIOUS

The Chief End of Man [Houghton, Mifflin & Co. \$1.50], by Mr. G. S. Merriam, is a finely written volume, thoughtful and at times profound and uplifting. It is an expression of moral and religious belief and aspiration from the point of view of a somewhat radical yet devoutly minded Unitarian, although we do not know that the author calls himself a Unitarian. The keynote of the book and of its theory of life is that one should do his best conscientiously, living day by day up to his ideal, accepting all new spiritual light which seems to be true light and obeying it regardless of consequences, and thus attaining peace for the present and fearlessness for the future. Mr. Merriam apparently regards Jesus as the noblest and holiest of men, but not as embodying deity. And, if we understand him aright, any sense of fellowship with God as a personal being, although agreeable and desirable, is unessential. If you prefer to conceive of God as a personal being—helper, friend, father—do so. There is no harm in that. In fact, to do so is good. It will help you. But if you feel impelled to live under the influence of a mere sense of duty, make the best of that. This seems to be Mr. Merriam's teaching. It is good as far as it goes, but it offers but a poor substitute for the Christian's faith and sense of divine fellowship. We see no great differ-

ence between Mr. Merriam's belief, as here declared, and that of the gentler, more exalted and refined paganism of the past—we say it in all courtesy—and, while we admire and respect all there is in it of nobility and helpfulness, we cannot accept it as sufficient for the enlightened soul. The latter part of the book is filled with meditations and suggestions, many of them prompted by the natural world. From beginning to end the volume is a choice example of literary beauty.

Prof. A. H. Newman's *History of Antipædobaptism* [American Baptist Publication Society. \$2.00] outlines in a scholarly and readily comprehensible manner the history of Baptist belief and teaching. It is written in a kindly and temperate spirit, abounds in sketches of the personalities and achievements of honored men, is well proportioned and discriminating and, for a short history of its subject, covers the ground in excellent fashion. It incautiously states, however, that William Bradford and William Brewster were members of John Smyth's church in Gainsborough. Nobody knows whether they were or not, and the probability is somewhat adverse. It also admits that John Smyth baptized himself, frankly confessing that "some Baptist writers have vainly attempted to weaken the force of the evidence and to repudiate the charge as calumnious."

Leo XIII and Modern Civilization [Eskdale Press. \$1.50], by J. B. Miller, contains a somewhat detailed estimate of modern Roman Catholicism with some reference to ancient documents, but depending especially upon the utterances of the present pope and his predecessor, Pius IX. It points out that the Roman Catholic Church has been Jesuitized, largely owing to the Jesuit education of Pope Leo, and that its purpose now is to Jesuitize the world. It establishes some strong points against Roman Catholicism and is deserving of study and reflection. Nevertheless, we think it underestimates the corrective influence of American institutions and of the American spirit, and fails to do justice to the enlightened and independent spirit of many modern Roman Catholics, who, although loyal in spiritual things to their church and its leaders, refuse to be dictated to in matters outside of the strictly spiritual.

Gospel Questions and Answers [Dodd, Mead & Co. 50 cents], by Dr. James Denney, is another devotional book, simple, telling and adapted to ordinary comprehension, yet dealing with many of the profundities of religion in a wholesome and inspiring way.—This volume, with Dr. Gibson's *The Unity and Symmetry of the Bible*, noticed last week, belongs to a series of four, similar in their tasteful type and binding. The third is *Why Be a Christian?* [Dodd, Mead & Co. 50 cents], by Dr. Marcus Dods. It is offered to young men and discusses the trials of youth, the reasons for being a Christian, the hindrances, etc.—The last of the series is Dr. George Adam Smith's *Four Psalms* [Dodd, Mead & Co. 50 cents], i. e., the 23d, 36th, 52d and 121st. Dr. Smith interprets them for practical service. The book abounds in spiritual vitality which is contagious and beneficent.

In *The Overcoming Life and Other Sermons* [F. H. Revell Co. 50 cents] are nine sermons by Mr. Moody illustrating his best characteristics as a terse and telling exponent and enforcer of religious truth.—*Kadesh-Barnea, or the Power of a Surren-*

dered Life [F. H. Revell Co. 50 cents], by Rev. J. W. Chapman, D. D., will be found helpful as a devotional interpretation of Israelitish and later history, and will do good.—*The Heaven of the Bible* [J. B. Lippincott Co. 50 cents], by Ida C. Craddock, is a study of the probable condition and character of heaven and its life, based upon intimations drawn from the Bible. It is intended to be reverent, but is much too literal and positive in its inferences. Sometimes it becomes ludicrous. The author believes that marriage, family life and society in general will continue in heaven as on earth, only in a purified condition. The extravagant extent to which she sometimes pursues her conclusions, however, may be illustrated by her mention, among utensils probably common in heaven, of "tooth brushes to be used after each luncheon from the tree of life" and "special implements for cleansing the wings of the cherubim and seraphim and also for smoothing the feathers," etc. On the whole, we hesitate to accept all her inferences without further reflection.

STORIES

The Mistress of the Ranch [Harper & Bros. \$1.25] is by F. T. Clark. It is a picture of life in the far West and the plot is daring yet simple, and not especially incredible. The portrayal of character is exceptionally strong throughout the book, in fact, it consists of little but character sketching, but all in all it is one of the strongest of recent novels and has a psychological interest in more than one way.—*The Sign of the Wooden Shoon* [F. Warne & Co. \$1.25], by Marshall Mather, is a remarkable book. The author, whom we understand to be a Nonconformist minister in England, is a master of Lancashire character and dialect, and the homely life of the little town here depicted has its picturesque and even its dramatic elements, and reveals many of the profundities of human nature. The author has made his characters live before the reader, and some of them take a strong hold upon the sympathies. The book is the work of an exceptionally able and promising mind.—In *The Jessamy Bride* [H. S. Stone & Co. \$1.50], by F. Frankfort Moore, we are introduced to Dr. Johnson, Goldsmith, Garrick and their comrades, and brought into close and interesting touch with them in the London of their day. Goldsmith more than any one else is the hero of the story, the heroine of which is the Jessamy Bride. The love element in the book is skillfully handled and, while this story, too, has not much plot and is principally a series of skillfully drawn character sketches, it is entertaining from cover to cover and is written with conspicuous ability. It deserves a hearty welcome.

The Pomp of the Lavilletes [Lamson, Wolfe & Co. \$1.25] is another story by Gilbert Parker, not equal to his best previous work, but not by any means lacking in strength, brilliancy or interest. The French Canadian type of civilization and character is that described. The narrative is dramatic and a distinct and valuable moral lesson is inculcated, and the book has a vivid charm. It is also so compact in form as to be easily carried in the pocket, which will render it convenient to be read while traveling.—*The Spirit of an Illinois Town and The Little Renault* [Houghton, Mifflin & Co. \$1.25] contains two stories of Illinois of different periods, by Mary Hart-

well Catherwood. The former story is modern and represents the doings of ordinary people in an average town, among whom a somewhat striking and distinctly individual young woman becomes prominent and is made to serve as a heroine. The latter is a historical sketch of the time of Tonti and his comrades, and again a girl, less conventional and even more fascinating, is the central figure of the tale. The two stories go well together.

When the Century Was New [J. B. Lippincott Co. \$1.00] is by Dr. C. C. Abbott, and is a readable story of the period indicated by the title, but not so successful, either in construction or in style, as the author's books on cut-of-door life are in their different way, yet it is so readable that it is likely to be popular.—*Charity Chance* [Dodd, Mead & Co. \$1.25], by Walter Raymond, appeared not long ago in our columns, and our readers doubtless remember it too well to need more than this brief announcement of its appearance in a volume. It is issued prettily.

SHORT STORIES

A Merry Maid of Arcady, His Lordship and Other Stories [Lamson, Wolfe & Co. \$1.50] contains eight of the short stories of Mrs. Burton Harrison, who is at her best in work of this character, and the skill and gracefulness of whose sketches are too well known to need extended comment. These stories vary in scene, subject and treatment sufficiently to secure agreeable variety, and the book will be a favorite.—*The Impudent Comedian and Others* [H. S. Stone & Co. \$1.50], by F. Frankfort Moore, contains half a dozen short stories dealing with actors and actresses of reputation in England some time ago, and written so brightly and amusingly as to be more than ordinarily entertaining. How far they are founded upon fact we do not know, but they are likely to be largely true and are striking pictures of exceptional men and women in circumstances of special interest.—*The Dominant Note and Other Stories* [Dodd, Mead & Co. \$1.25] is by Mrs. W. K. Clifford. These are well constructed stories with a certain freshness of idea and some grace of expression. They are not likely to win the author eternal fame, but the present generation will pay them a fair tribute of respect.

The American Claimant and Other Stories and Sketches [Harper & Bros. \$1.75] contains this well-known production and a number of others from the pen of the illustrious Mark Twain. The book abounds, of course, in illustrations of his peculiar vein of humor, and, while there is rather too much of it at once for our taste, there is no doubt about its general acceptability, and those who enjoy it will be glad to possess so much of it at once in so substantial and handsome a form.—*A Willing Transgressor, and Other Stories* [Roberts Bros. \$1.25] is by A. J. Plympton. They are connected by the fact that they have a common scene and they deal somewhat effectively with several different types of moral and social progress. They are good examples of the successful short story.

The Ape, the Idiot and Other People [J. B. Lippincott Co. \$1.25], by W. C. Morrow, contains a number of brief sketches, most of which, if not all, have previously been in print and which are characterized by a decided individuality which is striking and generally somewhat disagreeable. They are

certainly powerful stories and quite out of the common, but originality seems to have been studied too much at the expense of agreeableness, not to say of good taste.

In *A Story Teller's Pack* [Charles Scribner's Sons. \$1.50] eleven of Mr. Frank R. Stockton's short stories are grouped, and although most, if not all, of them have been printed before, the public will enjoy again the smiling audacity of the author in creating incredible situations and shaping them to his own results. The suave geniality of his style never fails, and the reader, if he do not break into actual ripples of laughter, and many readers will, can depend upon continual enjoyment from beginning to end.

The White Hecatomb and Other Stories [Henry Holt & Co. 75 cents] contains a dozen Kaffir and other African tales which are full of local color, and some of which are striking in their picturesqueness and power. They reveal much of the native character and superstitions and throw considerable light on life in that part of the world among the different races. They all are more than ordinarily interesting.—Six short, graphic and readable stories for boys and girls make up the pretty book called *Sunbeam Stories and Others* [Bonnell, Silver & Co. \$1.00], by Annie Flint. They are charmingly told and prettily illustrated and bound.

MISCELLANEOUS

A volume of *Letters from the Scenes of the Recent Massacres in Armenia* [F. H. Revell & Co. \$1.25], by J. R. Harris and Mrs. H. B. Harris, has been compiled and it throws vivid light upon the massacres and their consequences. Mr. and Mrs. Harris made a tour in Armenia about a year ago for the purpose of relieving distress, going out officially for that purpose from England. The book consists of their letters home, which are published without much alteration. It contains glowing accounts of both the awful occurrences themselves and of the philanthropic and Christian attempts to afford assistance and consolation. It has some illustrations.—*Might Have Been* [F. A. Stokes & Co. \$1.25] is by Rev. Dr. Joseph Parker of London, and consists of notes suggested by occurrences in his career or by persons whom he has met. They are short and sketchy for the most part, are written in a genial and sometimes amusing manner, and deal with all sorts of subjects which are treated in many different manners and are rich in that peculiar individuality which renders Dr. Parker always striking and picturesque, whether one agrees entirely with his views or not.

Messrs. G. P. Putnam's Sons have brought out a very handsome volume to aid in beautifying one's grounds and garden, entitled *Lawns and Gardens* [\$3.50], by N. Jonsson-Rose. The author is an expert, being at present in charge of Morningside and Riverside Parks in New York, and he has dealt with his subject in this volume at once scientifically and practically. The scientific element predominates, but the book is sufficiently popular to serve the needs of men who have no technical education. Its suggestions are judicious and its illustrations are attractive. Professional gardeners will prize it and amateurs may learn much from it.—The final volume of the *New American Supplement to the Latest Edition of the Encyclopædia Britannica* [Werner Co. \$3.00], edited by Prof. D. O. Kellogg, D. D., completes that work. It illustrates the

same knowledge and judicious skill which have made its predecessors so valuable.

NOTES

— The recent awakening of public interest in Grecian affairs has caused something of a revival of the demand for Byron's writings.

— The anti-cartoon bill in the New York legislature finally was killed by amendment. It is a pity that some measure of the sort was not passed.

— An elaborate scheme for the stealing of important historical documents from the library of Congress at Washington has just been detected, and the guilty parties are on trial.

— The average sale of the nine books of the late Prof. Henry Drummond was 121,000 copies. The greatest thing in the world sold to the amount of 330,000 copies. He was the most popular Scottish author of our time.

BOOKS OF THE WEEK

Lamson, Wolfe & Co. Boston.
PICTURES OF RUSSIAN HISTORY AND RUSSIAN LITERATURE. By Prince Serge Wolkonsky. pp. 283. \$2.00.

ZULEKA. By Clinton Ross. pp. 222. \$1.50.
JAMES CLARENCE MANGAN: POEMS AND A STUDY. Edited by Louise I. Guiney. pp. 361. \$1.50.

Pilgrim Press. Boston.
HELPFUL THOUGHTS. Compiled by Sarah F. Day. pp. 384. \$1.75.

Harper & Bros. New York.
A LOYAL TRAITOR. By James Barnes. pp. 306. \$1.50.

THE MISSIONARY SHERIFF. By Octave Thanet. pp. 248. \$1.25.

LEONORA OF THE YAWMISH. pp. 310. \$1.25.
FLOWERS OF FIELD, HILL AND SWAMP. By Caroline A. Creevey. pp. 564. \$2.50.

JOHN HALIFAX, GENTLEMAN. By Mrs. Craik. pp. 375. \$1.75.

Charles Scribner's Sons. New York.
ATHLETIC SPORTS. By D. A. Sargent, M.D., and others. pp. 318. \$1.50.

THE FRENCH REVOLUTION AND ENGLISH LITERATURE. By Edward Dowden. pp. 285. \$1.25.

MOUNTAIN CLIMBING. By Edw. L. Wilson and others. pp. 378. \$1.50.

Thomas Whittaker. New York.
RECONSIDERATIONS AND REINFORCEMENTS. By James M. Whiton. pp. 149. 50 cents.

IN THIS PRESENT WORLD. By George Hodges. pp. 223. \$1.00.

Eastman Lewis. New York.
MAMMON. By Louis M. Elshemus. pp. 126. \$1.25.

"LADY" VERE AND OTHER POEMS. By Louis M. Elshemus. pp. 126. \$1.25.

D. Appleton & Co. New York.
GENERAL GRANT. By J. G. Wilson. pp. 390. \$1.50.

Macmillan Co. New York.
THE CHOIR INVISIBLE. By J. L. Allen. pp. 361. \$1.50.

Contemporary Publishing Co. New York.
NURSERY PROBLEMS. Edited by Dr. L. M. Yale. pp. 345. \$1.00.

Longmans, Green & Co. New York.
THE BIBLE, ITS MEANING AND SUPREMACY. By F. W. Farrar, D.D., F.R.S. pp. 359. \$2.00.

American Baptist Pub. Society. Philadelphia.
THE PROBLEM OF JESUS. By Geo. D. Boardman. pp. 62. 50 cents.

PAPER COVERS

Damrell & Upham. Boston.
THE CHURCH ARMY. By Montague Chamberlain.

Church Social Union. Boston.
THE SATURDAY HALF HOLIDAY. By James Yeames.

Massachusetts Agricultural College.
NINTH ANNUAL REPORT OF THE HATCH EXPERIMENT STATION.

Edw. H. Rogers. Chelsea.
PRODUCT SHARING AT PROVINCETOWN. By E. H. Rogers.

Bible House. New York.
REPORT OF THE 38TH AND 39TH YEARS OF THE NEW YORK SABBATH COMMITTEE.

Department of Labor. Washington.
BULLETIN No. 10.

Bible Colportage Institute. Chicago.
JESSICA'S FIRST PRAYER. By Hesba Stratton. pp. 123. 15 cents.

Kingdom Pub. Co. Minneapolis.
A Foe to AMERICAN SCHOOLS. By George A. Gates, D.D., LL.D. 15 cents.

American Baptist Pub. Society. Philadelphia.
SHOULD THERE BE AN INVITATION? By Prof. Arthur Jones, D.D. Five cents.

Christian Literature Co. Madras, India.
INTRODUCTION TO BARROWS'S LECTURES ON CHRISTIANITY THE WORLD-RELIGION. By R. A. Hume, D.D.

MAGAZINES

May. HARTFORD SEMINARY RECORD.—MUSICAL RECORD.—BOOK BUYER.—JOURNAL OF HYGIENE.—INTERNATIONAL.—BOOKMAN.—MONTHLY BULLETIN OF THE PUBLIC LIBRARY.—UNITARIAN.—KINDERGARTEN NEWS.—INTERNATIONAL STUDIO.—TRAVEL.—BIBLIA.—GOOD WORDS.—SUNDAY.—PHILOSOPHICAL REVIEW.—CHRISTIAN LITERATURE.

In and Around Boston

The May Meetings

Anniversary week is close upon us again, and beginning next Monday and continuing through the week will be a series of public gatherings, each of which is sure to draw interested participants. The share of Congregationalists as a denomination in anniversary week has been whittled down to a minimum, owing to the change in the method and place of holding our great denominational gatherings. The Congregational Club's May Festival, however, in Tremont Temple on Monday, promises to be an uncommonly pleasant affair. No big guns from a distance have been imported but a dozen members of the club will speak five minutes each upon themes of practical importance with which they are supposed to be familiar.

The Unitarians are relying, as usual, upon representatives high in official life, like Governor Wolcott, Sherman Hoar and others, to furnish the oratory for their special gatherings. The meeting of the Moral Education Association in Lorimer Hall, May 27, at 10 A. M., is one of the most important, though not usually one of the most popular of the gatherings of the week. Mrs. Mary A. Livermore is to be one of the speakers. The annual meeting of Ten Times One (union of Lend-a-Hand Club) will be held in the vestry of Park Street Church, Wednesday, May 26, at 3 P. M. Reports and addresses upon the various departments of work will be given by Dr. E. E. Hale, Rev. R. B. Tobey, Mr. J. K. Anderson, Mr. Bernard Whitman, Miss Sarah P. Brigham and others.

An Interdenominational Love Feast.

At the invitation of the Unitarian Association the ministers of Boston met last Monday morning in Channing Hall. There they discussed Our Mutual Affirmations, the speakers being Rev. C. G. Ames, D. D., Unitarian; Rev. J. D. Pickles, D. D., Methodist; Rev. D. M. Hodge, Universalist; and Rev. W. E. Barton, D. D., Congregationalist, while Rev. C. F. Dole, Unitarian, presided.

It was a catholic assembly of Protestants, a sort of ecumenical council, and within the broad limits of Christianity a parliament of religions. The speakers, standing under Channing's portrait, aimed to overlook differences and to produce a composite photograph of fundamental Christianity. The spirit of denial was cordially condemned. Theists and Christian theists, they all accepted the teaching of Christ as to the divine Fatherhood. Religious men and teachers of religion, they all declared the necessity of religious life and spiritual culture. All alike believed in right character, and in right character as the product of the divine life. All, without exception, acknowledged the fact of human sinfulness. All accepted Christ as the unveiling of the Father, the disclosure of the human life of God, the Saviour of the world. "Salvation is character" was their common maxim, but they declared that there was no other name save the name of Christ whereby a man might be saved. Again, each speaking for all, expressed belief in a future life with issues dependent upon character. Said Dr. Ames, "Let us include those who exclude us. God bless them all." Dr. Barton's closing sentences seemed to sum up everything that had been said before: "We are learning measurably to accept the affirmations and deny the negations of both sides in controversy, and thus enlarge the area of truth in our possession. All things are ours—Paul, Cephas, Apollon, Calvin, Wesley, Milton, Huxley, Channing, things present and things to come. And in this liberty and fellowship we stand today."

Music by a Negro quintet from Claflin University added appreciably to the catholicity of the occasion by suggesting some native tenets of plantation theology. The song, Who Did Swallow Jonah, was, in the light of recent controversy, peculiarly timely.

Gifts to the Boston Public Library

At the annual meeting of the trustees last week Hon. F. O. Prince was re-elected president. Rev. James De Normandie will serve as clerk in the absence of Librarian Putnam, who goes to Europe to purchase valuable photographs in Italy. The several hundred volumes of the library of the Boston Browning Society have been presented to the library, to be used for reference purposes only. A gift of \$1,000 is made by the Papyrus Club for a John Boyle O'Reilly fund. The late John C. Paige made the library residuary legatee of the trustees' part of his estate, which includes nearly the whole of it. The exact amount is not yet known, but it is likely to be a handsome one and to be used especially for children's books or accommodations. The Bacchante statue has not been replaced and the trustees have as yet taken no farther action on it.

Rescue Work at the North End

The thirtieth anniversary of the North End Mission was celebrated in Trinity Church last Sunday evening. Organized by the late Dr. Eben Tourjée, it has accomplished much. Six services a week are held in the chapel. The praise service on Sunday afternoons has been crowded the past year. During the year a visit was received from a man who, twenty-one years ago, was converted at this same mission. There is also a rescue home for women. During the year 204 women passed through it; 174 were given good positions, twenty-three returned to their friends, and the rest were sent to other institutions. The children's home at Forest Hills contains thirty or forty children from two to twelve years old, many of them half orphans.

At the meeting Sunday night Hon. John L. Bates, speaker of the Massachusetts House, presided, and addresses were made by Rev. C. G. Ames, D. D., and Rev. A. A. Berle, D. D. The treasurer's statement showed a falling off in the usual amount of gifts for the year of about \$1,500.

Old Music Hall Organ Sold

The sale, on May 12, for \$1,500, of the old Music Hall organ to the Methuen Organ Company closes an interesting period in the history of one of Boston's most noted possessions. To be sure, the case of the organ will be preserved and probably set up at Methuen, Mass., in a hall to be erected there by the multi-millionaire, E. F. Searles. New works will be supplied, however, as the old pipes are hardly in good enough condition to warrant any repairs.

This organ was suggested in 1856, and was first used at a grand concert Nov. 2, 1863. At that time, and for many years afterward, Mr. B. J. Lang was one of the skillful organists who used it most. It was built practically by subscription, and Walcker of Ludwigsburg, now of Stuttgart, Germany, was the builder. Its cost was \$60,000. After a time the room on the Music Hall platform was wanted for the Symphony Orchestra, and a removal of the organ was suggested. At this some of those who had been most active in procuring it objected, and even went to the court for an injunction. Dr. Tourjée, then director of the New England Conservatory, had a scheme to build a large music hall for the conservatory, and induced W. O. Grover to buy the organ for \$11,000, to be set up in this projected hall. The plans were not completed; both men died and the estates had to be settled. Hence the forced sale at auction. The case was of solid black walnut, and the complete instrument contained 6,500 pipes, 89 stops and weighed 70 tons. The front panels and ornamentations included some of the best German wood carvings, representing musical instruments and themes. For the last thirteen years the parts had been stored in a temporary shed erected in the New England Conservatory yard.

SPRING STATE MEETINGS

Additions or changes should be sent at once		
Rhode Island,	Newport,	Tuesday, June
Vermont,	Middlebury,	Tuesday, June
Conn. Asso.	New Haven,	Tuesday, June
Pennsylvania,	Ebensburg,	Tuesday, June

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

MISS ABIE B. BUNN, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (Including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

III. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—
Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building,
Boston. Applications should be sent to Rev. E. B.
Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It

to invite generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purposes of Ministerial Staffer as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1896.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading room, 25, Hanover St., Boston. Open day at 4 evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M., 11 A. M., 11 P. M., singing, 11 A. M., 11 P. M., except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches. Officers: President, George Gould; Secretary, B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, U. S. Navy, 100, Broadway, New York. For further acquaintance to the Boston Seaman's Friend Society the sum of \$5.00 to be applied to the charitable uses and purposes of the society. **W. McKenzie**, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

In an appreciative tribute to Dr. McLean, who has just celebrated the completion of 25 years of pastoral work, the *Pacific* calls him the Bishop of the Pacific coast—the "Oakland Greatheart, to whom struggling churches and perplexed pastors from far and near have turned for counsel and help, and never in vain." Is it not worth while to live bravely and generously if one can deserve such a tribute as this?

We commend the courageous and practical effort of the home missionary churches in "Bleeding Kansas" to attain self-support in 1900 to other States, few of which can have a larger Goliath of debt to overcome, or slenderer resources with which to work. May the "smooth stones" so wisely and carefully prepared at the State association be divinely guided and do their work surely and swiftly.

One excellent result of the hard times is the consolidation of small churches in communities where one organization well manned can work to better advantage than two weak ones. On the other hand, a minister has organized a religious society in the same town where he has been serving as pastor. Both these examples of contraction and expansion come from Minnesota.

Evidently the State of Washington can boast at least one altruistic layman, who

An Ohio city rejoices that all its Congregational pulpits are now filled. If any of the pastorates just begun become equal in length and value to one which has just terminated in that city, they will take on a remarkable character and influence.

A novel idea comes from the church in Carpentersville, Ill., which is trying the experiment of weekly "At Homes," held in Library Hall, with a view to extend the acquaintance of members with outsiders in the community. An attractive program is provided.

The various Bible societies in different States find a woeful lack of possession and use of the Scriptures, as the results in a New England field illustrate. The distribution of the Word is a work in which all denominations can join without hesitation. Our own people have labored earnestly in this undertaking to provide thousands of families with the Bible.

An aged Ohio veteran pressed into the service of a local conference.

A San Francisco church celebrates the completion by its organist of a quarter of a century of harmony.

A Nebraska association, after listening to a sermon by a woman, approves her purpose to enter the ministry.

The annual meeting was held at Kokomo, May 11-13. Nature was propitious and there was bright sunshine and a genial, bracing air. The city was beautiful in its verdure and flowers, their freshness being undimmed by smoke or soot. The edifice presented as distinguished an appearance as did the select company which gathered under its wide approaches. It is centrally located among the population of 16,000, and occupies a quarter of a large square. In anticipation the prosperous and enthusiastic people had expended \$4,000 in repairs and improvements. Skill, taste and judgment were manifest, and the outcome within and without was an inspiration.

The traditions of past years in having an Indiana pastor preach the sermon were broken by the expected coming of Dr. Washington Gladden, who discoursed to a large congregation Tuesday evening on The Present Opportunities and Responsibilities of the Churches. It was a baptism of power.

The brief reports of the registrars Wednesday morning were tuned to the keynote of hopefulness, vigorous and self-realizing Congregational life in Indiana. The jubilee celebration at Michigan City in 1896 marked the conscious embodiment in ministry and churches of the spirit of occupancy, conquest and reinforced power. The impulse received by the accession of valued brethren from Butler College and the Disciple fellowship has strengthened indigenous life and is a stimulus enabling the dimmest vision to discern the embodying activity of the unifying spirit. A few facts are: Four new church organizations, Elkhart, Indianapolis, Gas City and East Mount Carmel; the new Kokomo Association; three new buildings and others in progress; one new parsonage; enlarging areas of power in different places and the magnetic presence of full-furnished men.

A certain intensifying of the spirit of the association followed the appreciative and discriminating review, by Rev. F. E. Dewhurst, of the life and writings of Dr. John Patterson Coyle. The paper was headed *The Preacher and the Age* and was followed by *The Church and the Age*, an up-to-date evangelistic throbbing of Christ-passion by Sec. A. M. Wight of the Fort Wayne Y. M. C. A. The discussion

widened horizons and disclosed heights and depths of feeling and service. A splendid audience gathered Wednesday evening. The best musical talent in the city rendered artistic selections and soul-inspiring hymns. Self-sacrifice for the Homeland and the Prospects of Christianity in Armenia and Japan were the themes of Mrs. H. S. Caswell and Dr. J. L. Barton.

Thursday morning dawned bright. Recreation at an early hour gave visitors a glimpse of the city, its fine, modern buildings and great industries. The Diamond Plate Glass Works, the manager of which is a loyal Congregationalist, attracted many visitors. Devotional exercises prepared hearts for a day of spiritual training and thereafter the entire morning was given to a symposium on The Church and the Kingdom. Carefully prepared papers on Its Idea and Scope, Modern Social Problems and The Spiritual Life and Culture of the Individual were given by some of the ablest minds and clearest thinkers of the association.

Wednesday afternoon, and also a full day preceding the association, was given to the various phases of missionary work, with reports of the women's organizations and addresses by the representatives of the various societies. Mrs. Caswell's services throughout were highly appreciated. Secretaries Taintor, McMillen, Bliss, Mrs. M. F. Bryner and several missionaries from the field were heard.

Rev. N. A. Hyde, D. D., the Nestor of Indiana Congregationalism, who in 1898 will close his fortieth year as secretary and treasurer, and who is always an attractive and admired figure in the various conventions, presided at the meeting of the Home Missionary Society. The usual officers were elected, and reports were made. Mrs. E. R. Cheney was made by the W. H. M. U. State organizer in homeland work. Receipts by the State H. M. Society were \$1,107, a decrease of \$44 from last year. Provision was made for a more thorough canvass and enlarged receipts.

The visiting brethren spoke many complimentary words of "the best meeting ever held." The social part was emphasized Wednesday by a six o'clock dinner served by the Kokomo ladies in the parlors. It was a delightful occasion, and the speech-making gave opportunity for bright, genial and wise remarks.

The irenic spirit was manifest throughout, and there is a growing sense of real unity and co-operation. Strength in Indiana is largely a result of the attractive influence of gifted preachers. Consequently the churches are not alike in type. The meeting disclosed the capacity to be baptized by a spirit of unity which is needed to make organic the spirit of missions. May its fullness soon be realized.

The association will meet with Hope Church, Anderson, next year. E. D. C.

THE KANSAS STATE MEETING

The association convened, May 6-10, in the thriving city of Ottawa, with its prosperous citizens, high standard of public morals, delightful homes and the far-famed Kansas Chautauqua, which is located in the beautiful grove on the bank of the Marais des Cygnes. The Baptists, who have the finest church building in the city, fraternally opened the doors of their main audience-room for the larger sessions. The attendance was 200, including several ministers from the frontier. In intellectual and spiritual strength the meeting was the peer of any of its predecessors. The speakers came with "beaten oars" and the Spirit's impulses, and the listeners came to think and to pray.

Congregationalism, the main theme, was not treated as a mere method, but as a thing of life, growth, power and high destiny. Whence Came Congregationalism and Its Historical Development engaged the thought of the first session in two able essays. Loyalty to Congregationalism with Our Means gave opportunity for the statement of princi-

ples and rousing exhortation under the heads, The Right Motives in Acquiring and Holding Our Means and The Right Standard and Method of Giving. During this discussion the unpremeditated questioning of the popular pastor and writer, Rev. O. M. Sheldon, on the practicability of regarding everything we have as belonging to the Lord was one of the association's best features. Loyalty in Teaching the Word brought out the encouraging annual report of S. S. Supt. W. L. Sutherland and a strong address by Mrs. Preusner on Primary Work. Loyalty to Our Educational Ideals gave us the comprehensive report of the committee on education and the first associational address of Pres. G. M. Herrick, on Washburn College—Its Idea and Ideals. Loyalty to Congregationalism and Its Relation to the Conquest of the World was the theme of Dr. Wolcott Calkins, who stirred us with hope that Christian men endowed with talent to accumulate great wealth would consecrate it to Christ.

The effective speakers on Loyalty to Congregationalism in Its Relation to Ultimate America gathered up the principles of the preceding discussions for immediate practical use in Christianizing our own land and called upon spiritual Congregationalism so to work its principles that the Christian forces in our country would be unified for co-operative work, society become rectified and permeated with the spirit of the Sermon on the Mount, and America become the source of redeeming energy for the world. This theme was treated in intimate connection with the annual meeting of the Kansas Home Missionary Society, which was one of the most important and enthusiastic in its history. The main theme was the inquiry presented by H. M. Superintendent Broad in his annual report: Shall we reaffirm our purpose announced in 1892 to assume State self-support in 1900? He discussed the present condition of the missionary churches, the probable amount of missionary money urgently required for the coming three years and the giving capacity of the churches, and closed by proposing a plan for graduated increase in Kansas contributions to the C. H. M. S. till 1900 brings the State to self-support. Thoughtful and stirring speeches were made upon the subject by pastors, after which the motion to reaffirm the decision of 1892 was unanimously carried. This vote was followed by an address on Home Missions and the Republic, by Rev. W. H. Walker of Emporia, which was generally regarded as one of the ablest home missionary addresses ever delivered in Kansas.

We were favored with the presence and addresses of Mrs. Caswell and Secretaries Roy, Barton, Taintor and Ferguson. The hours of devotion were the best of all. The home missionary experience meeting and the communion on Sunday afternoon were as seasons "on the mount" with the Lord. The last evening was given to carefully prepared addresses on Loyalty to Christ, in which Rev. Messrs. Howard, Hogbin and Cordley, representing successively the younger, maturer and older ministry, led us to see the blessedness of loving devotion to the living Christ. L. F. B.

THEOLOGICAL SEMINARIES

Bangor

The Middle Class gave a banquet to Prof. C. A. Beckwith last Friday evening. The occasion was very enjoyable.—The regular review work for the year closed May 14.

Andover

Last Thursday evening Dr. G. A. Gordon of Boston addressed the Society of Inquiry on Phillips Brooks, giving reminiscences of his public and private life. After the address Dr. Gordon was questioned by the students on matters relating to the work of a pastor.—The examination for the course in Romans will occur May 25.—The public examination will be held this year June 7-9 and the graduating exercises June 10.—The exercises in vocal culture have been suspended for two weeks.

Hartford

Dr. A. C. Thompson of Boston is giving the Senior Class a course of lectures on Missions.—The sub-

ject of discussion at the meeting of the Junior Debating Society last Saturday evening was, Resolved, That the present tendency of Sunday observance is detrimental to the highest welfare of the people.—In the annual tennis tournament in singles Mr. N. C. Weeks of the Senior Class was winner.—The students and the faculty and their wives enjoyed a picnic at East Windsor last week. One of the events of the day was a baseball game between members of the faculty and the Middle Class.

Yale

Special lectures were given last week on The Working Man's Side of the Labor Problem, by Mr. E. H. Crosby of New York, and on Arctic Travel, by Lieut. R. E. Peary.—Mr. H. R. Marshall of New York spoke before the Philosophical Club on Instinct and Reason.—The Hooker fellowship, providing for two years study in Germany, has been awarded to H. F. Rall, a graduate of the University of Iowa and a Methodist.—Messrs. M. B. Fisher, P. A. Johnson, C. S. Macfarland, W. E. Page, A. M. Hall and G. L. Schaffer of the Senior Class will remain for graduate work next year.

CLUBS

N. Y.—The Central Club varied its meetings by omitting the usual gastronomic features and assembling on the evening of May 3 in Plymouth Church, Syracuse, with several hundred invited guests from the teachers, ministers, professors, members of historical and other organizations of the city to hear a lecture by Dr. W. E. Griffis upon the Footprints of the Pilgrims in Three Continents. The lecture was illustrated by 60 splendid lantern slides, most of which had been obtained by Dr. Griffis. It was a rare treat to the audience.

PA.—The Pittsburg Club met last at Allegheny. The subject, Egypt, was opened in papers by Miss Butler of Allegheny Church and Rev. H. M. Bowden.

O.—A club of 40 members was organized May 11 in Toledo. All six churches of the city were represented. Last month Rev. Nehemiah Boynton, D. D., addressed in an able discourse the representatives of the churches. The permanent organization was affected with Rev. G. A. Burgess, D. D., temporary chairman, and Rev. G. W. Belsey, scribe. The election of officers will occur in June, when an increased membership is expected.

MO.—The May Festival of the St. Louis Club, which was also its 36th regular meeting, was held at the Southern Hotel, May 10. The speaker of the evening was Rev. D. N. Beach, D. D., pastor of Plymouth Church, Minneapolis, who delivered a strong and impassioned address on The New Outlook on Life. The club also enjoyed an excellent musical and literary program, including recitations by Mr. E. P. Perry of Washington University.

CAL.—The San Francisco Club held its spring meeting with Third Church. The general theme was Interdenominational Comity. Addresses were made by Professor Jefferson of the Berkeley Bible Seminary (Christian), Dr. Dille (Methodist), Professor Landon (Presbyterian), Rev. T. G. Bronson (Baptist) and by Rev. J. R. Knodell and Dr. J. K. McLean (Congregational).

CONFERENCES AND ASSOCIATIONS

MASS.—Essex South Conference met, May 12, with the Maple Street Church, Danvers. The subjects were: Lessons to Be Learned from the Institutional Church, Our Lack of Denominational *Esprit de Corps*, The Spirit Filled Teacher, The Crisis in Missionary Affairs, and Some Inferences from the Annual Statistics of the Churches of the Conference. There was a loss in membership of 65, a less number of additions by six, a greater number of removals by 75 than during the previous year. The Sunday schools showed an increase of 51 and the total benevolent contributions were \$27,378, a decrease of \$219. Home expenditures were reduced by over \$20,000.

North and South Berkshire Conferences met together in Pittsfield, May 11. Among the subjects were: Responsibility of the Stronger Churches Toward the Weaker, The County Missionary, Evangelistic Work and the Support of Missions. Nearly all the churches were represented.

Worcester Central Conference met, May 11, in Boylston Center with an attendance that exceeded the capacity of the house. Dr. J. E. Tuttle gave the principal address on Power from on High: Its Necessity and the Condition of Receiving It. Other topics were: Sabbath Observance, Some Dangers Threatening the Christian Endeavor Movement, Teaching Adult Classes in the Sunday School, Junior Sunday School Work, The Work of the Churches and Home Missions.

N. Y.—The Oneida, Chenango and Delaware Association met, May 4, 5, with the Franklin church.

Rev. N. S. Aller preached the sermon on The Power of an Ideal Life. The topics were, Does Christianity impose upon the Citizen Any Duty as Regards Obedience to Law and Enforcement of Law? The Master We Serve, How to Develop Greater Interest in Our Church Benevolences, Popular Neglect of Religious Worship—its Cause and Cure, The Holy Spirit Preparing the Church for Evangelistic Work, The True Mission of the Church, The Ministry Demanded for Our Times, Why the Young Men Are Not in Our Churches and How to Reach Them. Dr. W. A. Farnsworth and Mrs. Asadoorian of the Turkish missions represented the foreign work and Sec. C. W. Shelton the H. M. S. The meeting was exceptionally profitable.

Manhattan Conference held its spring meeting with Plymouth Church, Brooklyn, of which Dr. Lyman Abbott is pastor. Thirty-eight churches were represented by over 200 delegates. Special interest centered round the fact that the church entertaining the conference has just completed the semi-centennial of its history. Hearty resolutions were passed congratulating the church on its remarkable history and its present prosperity. Addresses were made at the evening session by Drs. A. J. Lyman, A. C. Dixon and Lyman Abbott.

The recent session of the Central Association at Phoenix was made specially interesting by accounts of Work Among the Men. At Elbridge, a country town, there has been held for months a union Sunday afternoon meeting of men; at Homer a men's chorus of 40 has been helpful; at Camden there has been established a week day Men's Social, with occasional refreshments; the Men's Club in the Danforth Church, Syracuse, has secured full congregations for a year or more. For enterprise nothing is more striking in this region than the long, flourishing pastorate of Rev. John Cunningham at West Groton, a hill town in Cortland County. Forty six were added to the church there at a recent communion, including many leading men of the village and heads of families. Mr. Cunningham read a delightful paper upon Reminiscences of a Long Pastorate. He has been 49 years in the service and 20 in his present home.

OHIO.—Plymouth Rock Conference met at Huntsburg May 11, 12. The sessions were rich in devotional and missionary flavor, the work of five societies being presented. The sermon was by Rev. George Martin. The addresses were on The Supply of the Ministry, The Evolution of the Sunday school, The Administration of Our Benevolent Societies and Systematic Benevolence. The meeting began the 50th year of the conference and Judge Lester Taylor, nearly 90 years old, the first moderator, was elected moderator for the current year.

MINN.—Owatonna Conference met at Dodge Center, May 11-13. Topics discussed were Art and Religion, The Inspiration of the Scriptures, Church Finances—How to Provide for Them, How to Increase Benevolences, The Need of Organization Within the Church, Prayer Meeting Methods, Question and Answer Method, Program Method, Testimony Meeting, Duties of the Churches to Benevolent Societies, Social Theology, The Social Settlement at Home and Abroad. Rev. J. H. Chandler preached upon the Renewed Church and the New Era. Reports from the churches showed progress. At Lyle a parsonage has been secured and the church is approaching self-support. At Spring Valley the church is united and prosperous under the new pastor, Rev. W. A. Warren, notwithstanding the formation of a new society led by the former pastor.

Mankato Conference met at Mapleton May 12, 13, with large attendance. Reports from the churches showed progress. Topics discussed were, Work in Rural Districts, The Problem of Christian Self-denial, The Ground of Christian Certainty, Congregational Fellowship in the Light of Liberal Tendencies in Creed, What Shall We Do with the Saloons? Christian Education, National Evangelization.

S. D.—Black Hills Association has just closed a profitable meeting at Lead. Papers were presented on Pastoral Purpose, Ideal Aspiration of a Young Pastor, What Constitutes Success in the Ministry, Is Christ a Divider? and Home Missions. Dr. J. E. R. y gave an inspiring address on the work of the A. M. A.

NEB.—Lincoln Association met at Syracuse, May 10-12. The sermon was by Miss Laura H. Wilde, secretary of the Women's Christian Association, Lincoln, who was afterward approbated to preach. The annual letters from the churches reported good interest on most fields. Papers were read on Congregational Principles, Hard Times as Affecting Church Interests, Religious Papers, The Home Department of S. S. Work, Modern S. S. Methods. Addresses were made on The Academy Idea, Christian Education, The Mayflower Compact, Our Policy as an Educator. Resolutions were passed indorsing

Weeping Water Academy and expressing appreciation of the present urgent needs of the C. H. M. S. The woman's missionary hour was one of exceptional interest.

WN.—Northwestern Association held its annual meeting May 4, 5, in Coupeville. The general theme was The Great Teacher. Papers were read on The Great Teacher in Relation to Old Truths, to New Truths, to Wealth, to Socialism; The Training of Ministers. The theological seminaries were freely discussed. Rev. H. C. Mason preached the sermon. The theme of the meeting was suggested by the fact that Puget Sound Academy is located in Coupeville. Pastors and delegates had a good opportunity for an acquaintance with the academy, which is gaining favor, and now has among its students five sons of home missionaries, all bright, promising young men. The sentiments of the association were formulated in various resolutions relating to ministerial training and credentials, home missions, education and other Christian work. The German churches, with their pastors, were transferred to the German Pacific Association. The church of Granite Falls was received to membership, also Rev. Messrs. T. H. Henderson, E. P. Dada, and P. C. L. Harris. Mr. Ernest P. Fewster was approbated to preach for one year, and the license of Mr. J. J. Tompkins was renewed for the same time. The next meeting is to be in Columbia City.

CAL.—Sonoma Association, held the last of April, was well attended. Interesting papers and discussions were enjoyed upon the general theme The Church. Sub-topics were: The Church and the Children, The Holy Spirit, The Critics, The State, The Young People, The Membership.

San Joaquin Valley Association was held at Tipton. The discussions were upon: Influence of Lodge Life on the Church, The Boy Question, The Need of Distinctively Theological Preaching.

NEW ENGLAND Massachusetts

[For Boston news see page 723.]

CHELSEA.—Central. The May issue of the Visitor is a souvenir of the Lenten services which were so helpfully conducted for three weeks as to merit a lasting remembrance. As a partial result of this effort 55 new members were received May 2, the largest number received at one time since the organization of the church in 1851. Since the September communion, last year, 97 accessions have been received, and lately they have been organized into a class which will hold seven meetings, alternate sessions being lectures by the pastor on the topics, Our Church Privileges, Government, Covenant and Confession of Faith. The other meetings will be led by the deacons, deaconesses and others. The pastor, Rev. C. E. Jefferson, is now preaching sermons helpful to persons starting in the Christian life. The Sunday evening meetings from Jan. 1 until now had a larger average attendance than ever. Until Easter an after meeting followed each evening.

SALEM.—Tabernacle observed its 6th Sunday school anniversary May 9, with appropriate exercises. Addresses were made by ex-superintendents, the pastor and Dr. A. P. Foster. The present membership is 565, besides a large home department. Dr. D. W. S. Clark is pastor.

STONEHAM.—The pastor, Rev. G. E. Lovejoy, has decided to accept a call to Pittsfield, N. H. During the four years' pastorate just closing 147 persons have joined the church and in general the pastorate has been progressive and vigorous. At the last communion 29 new members were received, 17 being baptized. The total membership is now 290. The benevolences of 1896 were \$1,270; the home expenses amounted to \$12,049, both amounts being largely increased over those of four years ago.

CONCORD.—Trinitarian. The Sunday School Missionary Association, an organization connected with the church, held its 60th annual meeting Sunday evening, and reported a flourishing state of its entire affairs and the amount of its contributions during the past year. Miss Mary Munroe was re-elected secretary and treasurer, having held that office for over 30 consecutive years.

LOWELL.—Swedish. The new pastor, Rev. A. P. Nelson, improved the opportunity of his installation, which occurred May 14, by keeping five of his Swedish brother ministers for a series of special services lasting two days. The church is feeling much encouraged under the new leadership.

WORCESTER.—Union. The organist is giving a series of three high class free organ recitals.—Hope. The Brotherhood of Andrew and Philip held a fellowship meeting May 13. It was a union service, in which Congregationalists, Baptists, Episcopalians and Disciples united. Dr. Alexander Lewis spoke on Four Essentials of Success and Rev. R. A. Nichols on Young Men's Power.

HOUSATONIC.—The South Berkshire Association, meeting April 27, passed resolutions of congratulation and appreciation on account of the long, faithful pastorate of Dr. L. S. Rowland, who has just closed a period of 20 years in Lee. The expression noted especially the mutually helpful relations which have existed between pastor and people and commended in general longer pastorates than usual within the bounds of the association.

Maine

DEER ISLE.—The farewell service of Rev. J. S. Richards was an affecting occasion. He has been here six and a half years and part of the time had the work at North Deer Isle and Little Deer Isle under his care also. All the churches together received during his pastorate 155 members beside is at Stonington. A thorough organization of the church has been effected and a system of benevolence adopted by which the sum given has increased from \$10 in 1890 to \$333 in 1893 and \$260 in 1896.

ANDOVER.—The meeting house is now one of the handsomest in this part of the State. It has been remodeled and new pews have been put in. Rev. J. C. Young is pastor.

HALLOWELL.—This church and four other local churches have each received a bequest of \$100 from the late Mrs. Catherine Hill of this place.

AUBURN.—High Street has given one of the missionary churches in Aroostook County an organ.

The 87th annual meeting of the Maine Bible Society occurred in Portland, May 11. The reports showed 13,000 families visited. About 5,000 homes with 1,000 children were destitute of a Bible. Over 4,000 Bibles were sold and 1,280 given away. All bills have been met and a balance remains.—Lightning did considerable damage to the South Bridgton church by striking the spire.

New Hampshire

MARLBORO.—Trinitarian. At a specially called meeting, to act upon the resignation of the pastor, Rev. J. S. Colby, a majority voted not to accept it. But this will not change his purpose to withdraw next October, which will complete four and one-half years of service.

RAYMOND.—The late visit of the New England Band of Christian Crusaders for union evangelistic services has awakened much interest and resulted in a few conversions.

NASHUA.—Pilgrim. The Sixty-Minute Society, as partial proceeds of its May Day sale, has given to the Kinsley Street Mission \$25 for books for the S. S. library.

Rev. J. S. Curtis of Hopkinton acknowledges gratefully an increase of salary.—Campton has lately collected \$15 for famine sufferers in India.—During 1896 churches in the State received 24 legacies, ranging from \$25 to over \$8,000.—Rev. W. A. Rand of South Seabrook has just completed his 30th year as pastor, having been called in 1867, the year the church was organized.

Connecticut

NEW LONDON.—Second. Rev. J. W. Bixler's pastoral report, rendered at the recent annual meeting, contained a tender tribute to Deacons J. N. Harris and E. H. Wheeler, who died during the year under review. Their constancy in attendance upon religious services and their willingness to help the church in large or small matters were commended to the rising generation. The spiritual results of the year were also commented upon by Mr. Bixler, due in part to special revival services, but quite as much to the stated endeavors of the various organizations connected with the church and of individuals whose zeal needs no quickening from without.

TORRINGTON.—Third. A remarkable feature of the large ingathering of converts to church membership at the last communion service was the number of young men. With a few exceptions the age of those received was from 16 to 25. This addition carries the membership up to about 500. Over 100 persons allied themselves with the three churches within a few weeks as a result of revival services.

WINDSOR LOCKS.—A committee has been appointed to investigate the different plans of church seating and report at a special meeting. At the recent thank offering of the Ladies' H. M. S. the envelopes yielded over \$75. Roderick Kendall, Esq., has resigned as secretary of the society after 48 years' continuous service.

ANSONIA.—The people are working for the raising of the church debt through the offer of Mr. Egbert Bartlett to give \$500 for that purpose provided the remainder, \$2,250, be subscribed within two years. The pastor, Rev. W. F. Markwick, is giving a series of six sermons on Christianity.

WEST STAFFORD.—The Tolland County Conference desires to awaken a deeper interest among the

churches in its membership, and to that end a special meeting was held May 5, which was largely attended.

The foundation of the front part of the First Church edifice at Waterbury has settled, necessitating repairs.—Rev. W. W. Wallace has closed his year's engagement at Bridgewater.—The parsonage at Huntington is being painted.—The people at Washington have given \$30 to the India relief fund.

MIDDLE STATES

New York

NEW YORK.—*Manhattan.* The second Sunday in May was observed as Children's Day. An exquisitely printed program was provided by Mr. G. F. Bushnell. Four infants were baptized and seven children received Bibles. Several exercises were rendered by the children. Dr. Stimson, the pastor, preached an excellent sermon. A collection was taken for the Sunday School Society.

PHOENIX received 43 persons last week Sunday, all on confession. All the churches of the village have showed the benefits of a 10 days' revival meeting. Rev. N. J. Gulick is pastor.

Pennsylvania

BRADDOCK opened its doors for a week of evangelistic meetings for the Swedes, of whom there are about 1,000. The services were conducted by the Swedish Free Church of McKeesport.

THE INTERIOR

Ohio

CLEVELAND.—*Pilgrim* received 43 new members at the May communion, 34 on confession, of whom 19 were from the Sunday school. In place of the usual preparatory lecture a special welcome service was held, seats were reserved for the new members, brief words of welcome were spoken by the pastors and several officers of the church and an opportunity was given for social acquaintance.—Cleveland ministers made their May meeting an all day gathering, and were the guests of the beautifully located suburban church on Archwood Avenue, now rejoicing in its enlarged and beautified church home. The women served dinner between sessions. The theme of the day was What Does the Church Need in Order to Win a Great Victory in the Twentieth Century? Addresses of earnestness and power were made by Rev. D. Y. Thomas, Dr. J. T. Hedley, a well-known lecturer and member of Archwood Avenue Church, and Rev. L. A. Banks, D.D., recently come to the First Methodist Church. The entire afternoon session was devoted to a discussion of the morning addresses.

TOLEDO.—*First.* Dr. W. W. Williams has just closed an active pastorate of 42 years. The church has had great success in its early history in soul-winning and church-planting. The new pastor, Rev. A. M. Hyde of Greenville, Mich., comes June 1.—*Central.* The pastor elect, Prof. T. D. Kelsey of Oberlin, is already supplying the church and will settle July 1. All the churches in Toledo then will be well equipped with pastors.

ELYRIA is considering plans for a new institutional church building and already has about half the necessary cost subscribed. The church and society have voted unanimously to make all seats free the coming year. Rev. W. E. Cadmus, recently of Hingham, Mass., is proving himself a strong and wise leader in this important field.

Illinois

[For other Chicago news see page 714.]

STREATOR.—*First.* Since reorganization a few months ago, is renewing its youth and promises to become a spiritual force in the city. At the last communion 12 new members were received and there are more to follow. New features have been introduced; a juvenile choir sings and the classes of the Sunday school, in turn, recite portions of Scripture at the morning service. A new edifice is a necessity now. Rev. Howell Davies is pastor.

PLANO is much encouraged under the leadership of Rev. W. T. Ream, who has served during the past year while finishing his course in the seminary. Every department of church work has increased in interest and efficiency. The people are united and hearty in their support. At his ordination he received a warm welcome and strong assurance of appreciation and co-operation.

CHICAGO.—*Trinity* has entered upon an era of unusual prosperity. During the present pastorate of 18 months 84 new members have been added, a majority being on confession. The church is situated in a growing part of the city. Rev. Theodore Clifton is pastor.

Indiana

INDIANAPOLIS.—*Southside.* Rev. F. E. Jeffrey and wife, who returned from India three years ago on account of ill health, have decided to return to

the foreign field. For a number of years they were missionaries under the A. B. C. F. M. Mrs. Jeffrey's eyesight, which had become impaired, is now completely restored. Mr. Jeffrey closed his connection with this church May 9, and will spend the summer in supply work and preparing to leave in the fall.—*Plymouth.* The King's Daughters, assisted by Mrs. Dewhurst, gave a concert for the Southside Church May 7.—*Brightwood.* Rev. C. E. Grove is taking a short vacation among his friends in Michigan. The special meetings closed with good results. Preparations are completed to dedicate the edifice May 23.

GAS CITY.—*Welsh.* A trial came upon this church in the defection of a part of the membership because of its controversy regarding baptism. Part of the Welsh colony had been previously connected with immersionist churches. An effort was made to coalesce that element. It apparently succeeded for a time, but the people have since withdrawn and connected themselves elsewhere. This deprives the church of nearly half its strength, but the Congregationalists are going forward, and it is hoped that the work of Rev. J. R. Evans, just begun, will result in renewed strength.

FREMONT.—Rev. John R. Mason is assisting in special evangelistic meetings. The pastor, Rev. Jacob Winslow, closes his work at the end of his year. It is hoped that Mr. Mason may be able to take up the work permanently.

Michigan

DETROIT.—*Old First.* Dr. Nehemiah Boynton has been drawing large evening congregations to hear his course of evening sermons on The Sabbath—Its Principles and Observance.—The Congregational ministers of the city and vicinity held their regular monthly meeting last week at the Ste Claire Hotel. Supper was served, after which a lengthy, informal discussion took place on How to Develop Congregational Interest in Detroit. Nine pastors were

Continued on page 728.

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Best Pure Copper Church Bells & Chimes.
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Continued from page 727.

present.—*Boulevard.* The churches of Detroit and vicinity met in council recently for organization and recognition of this new church, with 82 members, 15 on confession. A number more, who were unable to be present, will unite later as charter members.

CADILLAC.—May 9 was a great day in the history of this church. The pastor, Rev. N. S. Bradley, baptized 42 adults and received into the church 86 new members. This ingathering is in a large measure the result of a series of union meetings recently led by Rev. E. E. Davidson. His culture and judgment give him a peculiar fitness for his work, and his ability as a preacher of the gospel compels the intellectual respect of all classes.

GRAND RAPIDS.—*Smith Memorial.* Rev. F. G. Blanchard has closed a year of service. Thirty-three members have united, and the church has made excellent progress in every way.—*Park.* Rev. D. F. Bradley has closed his fifth year as pastor. In this time 406 new members have been received, 176 on confession. The net gain has been 213.

PONTIAC.—Plymouth Club closed its lecture series last week. A farewell reception was tendered Rev. B. F. Aldrich last week. Many attended and the regret at losing the pastor and his wife, who are much beloved, was deeply felt. Mr. Aldrich begins work at once in Ypsilanti.

SOUTH LAKE LINDEN.—Rev. H. J. McClements has tendered his resignation, but the church has requested that he reconsider, and a largely signed petition of those outside the church also urge him to stay. The church is in a good condition.

HOWARD CITY has been encouraged by a revival by which 30 have received good and united with the church.

Wisconsin

CLINTONVILLE.—During the three years' pastorate of Rev. W. A. Gerrie a commodious edifice has been erected, the congregations have more than doubled, the church membership has increased largely, and the Sunday school has been efficiently manned. Since Jan. 1 there have been 20 additions to church membership. A large training class and the prayer meetings are well attended.

CLINTON has its membership and congregations the largest in the history of the church. The Sunday school is also in a flourishing condition. The pastor is Rev. William Moore.

HARRIS RIDGE, organized in 1896 with 30 charter members, has just received 19 new members on confession. Rev. J. W. Hadden is pastor.

Berlin, through its Sunday Evening Club, has had a course on Denominational Standpoints.—Rev. L. W. Winslow of Hayward has held special meetings with the aid of Evangelist Terry, a number of hopeful conversions resulting.

THE WEST

Missouri

KANSAS CITY.—*Ivanhoe Park.* The members were pleasantly surprised Easter morning to find that their meeting house had been neatly tinted during the week as a gift from their pastor, Rev. M. F. Luther, and his wife.

ST. LOUIS.—*Tabernacle.* A series of interesting revival meetings was held during the week ending May 2, in which members of the St. Louis C. E. Union rendered valuable assistance.

Iowa

MARION.—The Davenport Association, May 12, on the ground that abundant and conclusive evidence had been presented to that body against Rev. J. W. Geiger, to prove his immoral conduct and unfitness for the Christian ministry, unanimously adopted resolutions declaring him guilty of the charges preferred against him, and expelling him from membership in the association.

DECORAH has received 63 accessions since Jan. 1. Of these 53 united May 2, in part the result of the recent revival. Among them were six married couples.

Minnesota

MAPLETON has received large accessions during the year, the Sterling Church with which it was yoked having been absorbed into its membership. The parsonage debt has been paid and the work is prospering. Revival meetings a few months ago helped a number of the young people.

FAIRMONT.—A subscription has been raised for a new house of worship, which is greatly needed. It is hoped to complete a \$5,000 building in the autumn.

Nebraska

YORK celebrated its 25th anniversary May 12. Historical papers, letters from former pastors, impromptu speeches and the presentation of a Colum-

bia bicycle to the present pastor, Rev. R. T. Cross, were interesting features. The annual benevolences during the last 18 years have averaged about \$800, and the membership in the quarter-century has increased from 61 to 271. About 600 persons have been members at one time or another, more than half of them uniting on confession.

North Dakota

Rev. J. L. Malle, one of the field secretaries of the Education Society, has been appointed by the Home Missionary Society as its superintendent in the State. Mr. Malle has had a thorough training for this work, both as State Sunday school superintendent and home missionary superintendent. He filled the former office efficiently in Colorado and Missouri, and the latter in Nebraska before entering upon the service of the Education Society.

PACIFIC COAST

California

SAN FRANCISCO.—The Morning Star has arrived from Honolulu—22 days out. This is her second visit since 1883, the year she was built.—*First.* On a recent evening a large audience enjoyed the musical service given in celebration of 25 years' service of the organist, B. D. Mayer, after which a good sized check was presented to him.

OAKLAND.—*First.* The 25th anniversary of Dr. J. K. McLean's pastorate in this suburb was fittingly celebrated by a special service April 25 and by a reception the following Tuesday evening. In 1872 First Church had only 247 members, the city

having 15,000 inhabitants, with 11 churches and 1,100 communicants. Since then 2,500 persons have joined, but of the original 247 only 24 still live, and of these but 15 are residents of Oakland. Congregationalists in California have increased in number from 2,486 to 14,881; the S. S. membership from 5,603 to 16,972; benevolences from \$6,295 to \$43,529. Five other Congregational churches have been organized in Oakland in the last quarter of a century under the fostering care of Dr. McLean and First Church.

Washington

NORTH YAKIMA dedicated an attractive house of worship May 9. This brings the church to the center of the town and gives opportunity for growth. The old building was badly located, far to one side and away from the residential portion of the city.

In a community in Central Washington where there was no money to continue the public school beyond a three months' term, a member of the Congregational church, instead of sending his daughter away from home, used the money to employ a private teacher and opened the public school for another term at his own expense.

OTHER CHRISTIAN WORK

The Evangelistic Association of New England will hold its 10th annual conference of pastors, evangelists and business men in the Clarendon Street Baptist Church, May 25, 26, with addresses by Rev. J. W. Couley, D. D., of St. Paul, Minn., Rev. W. N. Brodbeck, D. D., Francis Murphy, Miss E. S. Tobey, Mrs. A. J. Gordon and others.



"Blood Will Tell" in the long run, in man or woman. Success or defeat "runs in the blood." The blood that counts in this Republic is pure blood, not blue blood. Purity is power. Galahad might well sing, "My strength is as the strength of ten, because my blood is pure." Impure blood can be purified. The weak can be made strong. You may make a century run in the race of life if you purify your blood with **Ayer's Sarsaparilla**.

Y. P. S. O. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic May 30-June 5. That Ye Bear Much Fruit. John 15: 1-14.

When Jesus was putting before his disciples this beautiful allegory, his eyes might have been resting upon a strong and graceful vine whose lustrous leaves but partly concealed the rich clusters of grapes. With that marvelous deftness which he possessed of turning to account the incident of the moment, he compares himself to this vine. How simple must have seemed to him the relation between himself and his followers when he could find it typified in the climbing, productive vine. If they would only do as he bade them, would abide in him, the outcome would be just as sure and satisfactory as the product of the vine. As God furnished the sunshine and the fresh air and the moisture for the ripening of the grapes, so would he watch over, tend and prune the soul that had given itself to Christ, and thereby secure from it fairest blossoms and the most luscious fruit.

We need constantly to go back to the simplicity of this thought, to remind ourselves that living with Jesus is the only way to obtain beauty and symmetry of character. We may go to a dozen schools and academies that teach good manners, we may read Lord Chesterfield's suggestive letters to his son, we may enter upon a stiff regimen designed to overcome our vices and develop our virtues, but not until we have been permeated with the spirit of Christ shall we reach our best state as men and women.

Christian fruit-bearing is not confined to any particular form of endeavor. Probably Jesus was thinking, not only of active effort in his behalf, but quite as much of the exhibition of certain traits of character which are, after all, the best guideboard to the kingdom of heaven. Noisy and demonstrative undertakings meant less to Jesus than the daily mastery of self, the constant outgo of faith and hope and love, the unnoticed self-sacrifices, the humility and the patience which make life easier for those with whom our lots are cast. You always know Christian fruit of this sort when you see it. It cannot be tied onto a life as we fasten pretty knick-knacks upon Christmas trees. It springs only from a life rooted in Christ.

"They shall still bring forth fruit in old age," says the Psalmist, and now and then we fall in with a life far on toward the sunset which exhibits sweetly and quietly the gifts and the graces of the spirit. What a testimony such a life is to the gospel. How precious a value it affixes to the few earthly years that comprise even the longest life. But it is only lives that begin in youth to bring forth fruit that present in after years to the world this evidence that Christ is still the inspiration and the power of noble living.

The success of the Tennessee Centennial Exhibition at Nashville seems to be assured. The partial success of an air ship, which has made several voyages, has attracted wide attention. It must be gratifying to the city pride of Nashville at this time to have the new gunboat of the same name make a fine record for speed on her official trial. The exhibition will remain open until October and we shall take note of its development and the special gatherings convened from time to time.

For inflammation and pain, try Pond's Extract. Do not be deluded by spurious preparations.

MESSRS. GILCHRIST & Co. make quite an extraordinary announcement in another column of this issue. They offer to make up, free of charge, a dressskirt, if five yards of material costing fifty cents or over per yard, with linings and bindings, are purchased. Perfect satisfaction is guaranteed or money refunded. This offer is for this week.

BEAUTY IN BAMBOO.—Every one who can afford the time should certainly visit the warerooms of the Paine Furniture Company, on Canal Street this week and see the new colored bamboo furniture. It opens up a new field for bamboo and, as the latest discovery, it is having a tremendous sale. There is everything in its favor—low cost, novelty, great beauty and all round luxury. Our readers should see this furniture without delay.

AN UNUSUAL OPPORTUNITY.—In view of a number of changes in the business of Joel Goldthwait & Co., consequent upon the recent death of one of the members of the firm, their complete stock of carpets, rugs, matting, etc., is offered at a large reduction from regular prices. This well known firm have always enjoyed the reputation of carrying the very best quality of goods, and a chance to purchase them at prices which shall insure their immediate sale is an opportunity which not only seldom occurs, but which we do not doubt will be at once taken advantage of. No firm is more favorably known throughout New England in its line, and early callers will have the advantage of the most varied selection.

Outdoor Light

Nothing adds so much to the attractiveness of a village or home, and safety from night prowlers, as well lighted streets and grounds. This is secured by the STEAM GAUGE & LANTERN CO.'S Tubular Globe Street Lamp, which is cheap, ornamental, burns 4 hours for a cent, and almost takes care of itself; will not blow out.



We make Tubular Porch, Carriage and Stable Lamps besides, and all of them are as good as the Street Lamp. Your dealer has, or can get them. Send to us for detailed description. Mention this paper.

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Having made extraordinary arrangements with one of Boston's largest and best Dressmaking Concerns, we make this most unusual proposition to all our customers: Each day for one week we will make to order a

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to every person who buys a five-yard length of any material, either plain or fancy, black or colored, at 50 cents or more, with the linings and binding.

We shall guarantee perfect satisfaction in every respect or refund the money.

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most exposed have three times the thickness of silver on the places to wear, as indicated in the illustration. They wear three times as long as ordinary spoons, and cost but little extra. The full trade-mark (stamped on each piece) is

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Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



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HOLIDAYS IN ENGLAND.

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362 BROADWAY, NEW YORK.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Organist. A position as organist desired by a lady of ten years' experience. Address L., *The Congregationalist*.

White Mountains. To rent, a private house for summer months; 14 rooms, with stable. Address Thorn Hill, Jackson, N. H.

The Eldridge. Summer Home School for Girls, where they can remain through the year under the care and instruction of kind and capable teachers. 136 Sherman Ave., New Haven, Ct.

Cottage to Rent at Amagansett, L. I. Containing 8 rooms, kitchen and bath. Fine ocean view. Ten minutes' walk to R. R. depot, five minutes to ocean. Address E. B. LEEK.

Wanted, by lady of middle age, the care of an invalid in vicinity of Boston. References all that would be required as to character and ability. Address Mrs. M., office of *The Congregationalist*.

Board and Rooms. A desirable location at Old Orchard, Me. Ten minutes' walk from the beach. Country and seashore advantages. Electric cars. Terms reasonable. Address Box 150, Old Orchard, Me.

For Summer Guests. A Congregational pastor opens his delightful home for summer guests. Spacious rooms, bath; shady lawns, fine country, elegant drives; first-class table, \$1 per day. Accessible from New York or Albany. Rev. J. Marsland, Franklin, N. Y.

Wanted, position as housekeeper in an elderly widower's Christian home, by a refined, middle-aged lady, who understands the care of a nice, quiet home. Not over twenty miles from Boston. Address, A. R., *The Congregationalist*.

To Let for the Summer. First floor (six large rooms) and two chambers, well furnished, for general housekeeping, in house on a farm bordering on Lake Winnepeaukee, 12 miles from Wolfboro village and R. R. station. Location and scenery unsurpassed. Good water, piano, etc. Terms reasonable. Address Box 116, Wolfboro, N. H.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE P. O. address of Rev. Frederick Alvord is Newton Center, Mass., instead of Taicottville, Ct.
LAY COLLEGE FOR CHRISTIAN ENDEAVORERS, Station R, Boston, fits for all kinds of Christian work.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend and Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

JAMES W. ELWELL, President.
Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.



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Turkey and Turkish Problems.

100 Copies, \$1.25, postpaid
4 cents each; 50 copies, 75 cents; 25 copies, 50 cents.

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ALL TRAVELING EXPENSES INCLUDED.

Parties will leave Boston June 3, July 15 and 29, for Grand Tours (under personal escort) through that Land of Marvels,

THE YELLOWSTONE NATIONAL PARK, THE WONDERLAND OF AMERICA.

Visits will be made to the Mammoth Hot Springs, Norris Geyser Basin, Lower Geyser Basin, Upper Geyser Basin, Yellowstone Lake, and the Canon of the Yellowstone; also to Chicago, St. Paul and Minneapolis.

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BY THE

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Sailing from New York June 26.

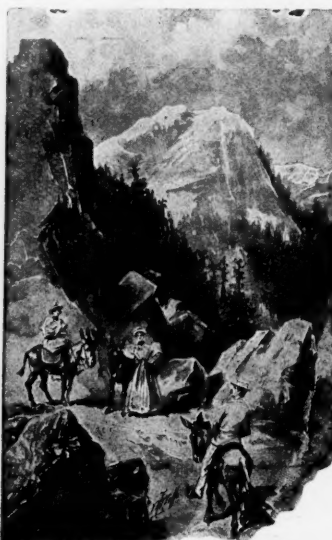
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Centrally located. Elevator, Steam, Suites with Bath, Sun Parlor and Roof Promenade. Elegant Turkish and Russian Baths. A first-class table. We offer a special rate to those attending the Home Missionary meetings of \$2.00 per day. Send for illustrated circular and announcements for 1899. Entertainments, bicycle paths, etc.



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PLYMOUTH, MASSACHUSETTS.

Beautifully located on Court Street, the main street of the town; two minutes from R. R. Station and Seashore, convenient to post office, churches, golf links, bathing beach, and all places of interest and attraction. Electric cars pass every half-hour; rooms elegantly furnished, large and airy; hot water heating; nine open fireplaces, chance for fire in every room. All appointments of the house are of the very best; perfect sanitary arrangements, two bathrooms, three toilet rooms, eight lavatories; rooms frescoed throughout and hard-wood finish. Excellent service, good, refined family table. Will be opened June 1. For photographs and information address The Elms, Plymouth, Mass.

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On Broadway, in the very Center of the Village.

Fine brick building; spacious halls; light and airy rooms; steam heat and passenger elevator. Best located hotel in Saratoga.

THE NEAREST HOTEL TO CHURCH WHERE MEETINGS ARE TO BE HELD, AND WITHIN TWO MINUTES' WALK OF ALL THE LEADING SPRINGS. A SPECIAL RATE GIVEN FOR THE AMERICAN HOME MISSIONARY MEETINGS. \$1.50 and \$2.00 per day.

Free coaches to and from the railway stations.

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HUESTIS HOUSE, Saratoga Springs, N. Y.

Headquarters for Congregational Home Missionary meetings, held May 31st. For rates and rooms address

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THE LAFAYETTE will entertain 100 guests during the Home Missionary Meetings at \$1.25 and \$1.50 per day. Elegant and convenient location on Circular St. Very pleasant modern house, electric bells, excellent bill of fare. Rates good until June 15. Our 15th season. Send for circular.

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LOW SUMMER TOURIST RATES

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SPECIALLY LOW EXCURSION RATES

TO MILWAUKEE { On account of the N. E. Convention July 6-9.

TO ST. PAUL and MINNEAPOLIS { The occasion of the Annual Meeting B. P. O. Elks July 6.

TO SAN FRANCISCO { On account of the Christian Endeavor Convention July 7-12.

SOLID VESTIBULED TRAINS SUPERBLY EQUIPPED

THE BUSINESS OUTLOOK

The feature of the week has been the re-opening of the Cuban question in Washington. The mercantile community is not much disturbed over the matter, but Wall Street professes to experience pangs of fear. Wall Street can get up a scare out of very light material. The belief is general that the McKinley policy with regard to Cuba will be extremely temperate, and that consequently no precipitate action need be expected.

General trade continues quiet, with prices fairly steady. It is thought that the rush to import foreign merchandise in anticipation of the tariff has reached its height, for the reason that business is quiet, and there is so much uncertainty regarding Senate amendments to the bill. For example, the Aldrich amendment to the wool duty takes off three cents per pound from the Dingley rate. Of course those people who have loaded up with wool do not like such amendments, and it is the fear of similar ones which will very likely keep down imports.

The conspicuous examples of falling prices this week were print cloths, wool and particularly pig iron and steel billets, which are now at the lowest on record. Cotton goods continue inactive and the mills are accumulating stocks. Merchants in all lines buy for immediate wants only and the whole situation may be summed up as very unsatisfactory.

In the stock market there is no particular change. Prices rise one day and fall the next. However, they are on such a low basis that the writer cannot help thinking that stocks are a purchase to hold for a long pull.

THE PEOPLE AND CIVIL SERVICE REFORM

In the hearing before Governor Black of New York upon the bill intended to "take the starch out of" the competitive civil service system of the State Carl Schurz said:

I maintain that an honest competitive system breaks the aristocracy of influence distinctly for the benefit of the people—to secure justice to the people. Only when public places are to be reached by free and open competitive tests accessible to all, and are conducted with honest impartiality—that is, when the element of personal or political favor or influence is entirely excluded from selections for office, when the favor of the millionaire and of the party chief combined weigh nothing against a simple demonstration of merit—only then will the poor man, the man without influential backing, the man who depends entirely upon his own worth, be sure to have his fair and equal chance. Only then will public office be truly open to the people. Only then will our public service be administered upon principles truly democratic.

If the lowly, the laboring men, the men without influence, understood this competitive system—as some day, I trust, they will understand it—they would be aware that this alone opens to them and their children the road to public employment consistently with their self-respect and dignity as men, and that, without it, they will never be able to attain office unless becoming the political slave of somebody. They would be aware that every place withdrawn from honest competition and put within the discretion of the appointing power is, as a rule, put beyond their reach, because it can be attained only by persons having the favor and influence of the powerful behind them. And, knowing this, they would jealously watch every place removed from the honest competitive rule as a place stolen from them; and they would hold to stern account every political party seeking to transfer offices from competitive examinations conducted by independent examiners to the discretion of the appointing officer, and thus to expose it to political pressure and arbitrary favor; for they will have a right to denounce that party as seeking to rob the poor, the lowly, the men without backing, and their children, of their equal chance, and as playing directly into the hands of the aristocracy of influence.

CHRISTIAN ENDEAVOR NOTES

Toronto Endeavorers have been considering the need of effort for those employed in the theatres.

Spanish schools have half-holidays on the Roman Catholic festal days, but a Junior Society voted unanimously against postponing their meeting in order to take advantage of the holiday.

The success of the work for those in the Kentucky State prison has led to the undertaking of work for those in the jails. The Hopkinsville Union has a jail committee and at its first meeting 12 or more prisoners asked prayers and six promised to lead a better life.

A committee of a division of Chicago Union has asked the pastors of the societies through circulars for information as to any special encouragement in regard to the work, any weaknesses noted, the attendance of Endeavorers at the midweek meetings and suggestions as to possible improvements.

Landing in Durban, Natal, March 23, Dr. Clark attended, that evening, the first of seven meetings held in the city. Time was taken for a visit of three hours to Amauzintote, where a wonderful revival was in progress. Meetings of much interest were held in Pietermaritzburg, the capital of Natal, and in Ladysmith, and then the journey was made to Johannesburg. Some of the South African papers had circulated the statement that there are 8,000,000 Endeavorers.

Over Exertion of Brain or Body.
Take Horsford's Acid Phosphate.
It is a wholesale tonic for body, brain and nerves. Wonderfully quick in its action.

Lamps to Burn
At the Seashore.

In our Lamp Department will be found lamps adapted to seashore and mountain homes, including the quaint old blue Canton China bodies mounted with wrought iron feet, and having the safety American burners. All grades from the low cost to the expensive specimens.

In our Cut Glass department will be seen the newest designs of rich American Cut Crystal Glass pieces, adapted to Bridal Gifts, costing from \$5 up to \$90 each.

In the Dinner Set Room are new shapes and decorations as well as the old standard shapes and patterns, Dinner Sets or parts of Sets from the ordinary up to the expensive services.

China Bedroom Sets, new tints and colors to harmonize with modern interior decorations. Extensive variety to choose from.

Jones, McDuffee & Stratton Co.,
China, Crockery, Glass and Lamps,
120 FRANKLIN.



ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail samples 10c. by mail. ELY BROTHERS, 56 Warren St., New York City.

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India Silks

Both the Genuine Eastern Silks with Lyons Printing, and the Genuine French Foulards with Lyons Printing in the colorings and designs which Paris indicated as correct for the coming summer, and which have proved correct, judging by sales to our customers who can be relied on in matters of fashion and good taste.

Recent arrivals keep our assortment full.

Prices range from

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HOME INSURANCE COMPANY
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OFFICE: NO. 119 BROADWAY.

Eighty-Seventh Semi-Annual Statement, Jan., 1897.

SUMMARY OF ASSETS.	
Cash in Banks.....	\$206,432.86
Real Estate.....	1,748,287.41
United States Stocks.....	1,497,762.50
State Bonds.....	25,000.00
City Bonds.....	821,974.81
Rail Road Bonds.....	1,824,498.00
Water Bonds.....	83,500.00
Gas Stocks and Bonds.....	115,525.00
Rail Road Stocks.....	2,476,385.00
Bank Stocks.....	311,500.00
Trust Co. Stocks.....	85,150.00
Bonds and Mortgages, being 1st lien on Real Estate.....	423,786.71
Loans on Stocks, payable on demand.....	183,106.89
Premiums uncollected and in hands of Agents.....	662,866.76
Interest due and accrued on 1st January, 1897.....	55,678.24
	\$10,362,224.35

LIABILITIES.	
Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	4,280,827.00
Reserve for Unpaid Losses and Claims.....	735,128.00
Net Surplus.....	2,344,269.71
	\$10,362,224.35

D. A. HEALD, President.
J. H. WASHBURN, Vice-Presidents.
E. G. SNOW.
W. L. BIGELOW, T. B. GREENE, Secretaries.
H. J. FERRIS, A. M. BURTIS, Asst. Secretaries.
NEW YORK, January 12, 1897.

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PILLS AND SYRUP
OF
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THE MOST SUCCESSFUL REMEDIES OF EUROPE,
for ANEMIA, POORNESS OF THE BLOOD,
CONSTITUTIONAL WEAKNESS,
SCROFULA, Etc.
None genuine unless signed "BLANCARD, 40
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E. FOUDERA & CO., N. Y. Agents for U. S.

WOMAN'S BOARD PRAYER MEETING

CONGREGATIONAL HOUSE, BOSTON, MAY 14

God's Guidance was the subject, and the leader, Mrs. S. S. Fessenden, who, after reading from Deut. 32 and John 16, gave as special thoughts for consideration: "How to understand the guidings of the Spirit?" "Does God lead us in temporal things?" and "Are our desires indications of God's leading?"

Mrs. Alice Gordon Gulick spoke of the difficulty, even on missionary ground, of knowing when we were under God's guidance. She regarded sincere consecration as an element essential to this knowledge, and felt that it is easier to recognize the guiding hand of God after the event than before. In giving personal reminiscences, showing how she had been unconsciously led of God, Mrs. Gulick told of her childhood, during which, though in a missionary atmosphere, she had no thought of ever becoming a missionary. When she was twelve years old she took from the Sunday school library the Life of Mary Lyon, supposing it to be some sort of a story. The book made so much impression upon her that when the time came for her to go from home to school she chose to go to Mt. Holyoke. There, spending her last year of life on earth, was the sainted Fidella Fiske, who rested not until she had brought this young girl to Christ. Every after event of Mrs. Gulick's life had pointed to mission work, and when the final decision was made she learned for the first time that while yet in her cradle her father had consecrated her to the foreign missionary work. "He leadeth me" is the motto of their school in San Sebastian.

Miss Kara Ivanova of Bulgaria thought that one had only to look in one's own life in order to believe in the miracles of God. When several ways are offered, or when duties conflict, then it is sweetest to be alone with God, to rest on him and to remember "one step's enough for me."

These and other thoughts brought out by several speakers were gathered up at the close by Mrs. Fessenden, who showed them as all facets of one precious jewel, while prayers that were offered by Mrs. J. H. Stuckenberg, Mrs. Kellogg and Mrs. Nathaniel Greene deepened the impression of the hour.

The ladies were reminded of the semi-annual meeting of the Woman's Board, to be held in the South Church, Salem, May 27, when a rare feast will be offered in the presence of Mrs. Gulick from Spain, Mrs. Fowle from Casarea, Mrs. Garland from Micronesia, Miss Daniels from Japan and Miss Stone and Miss Kara-Ivanova from Bulgaria.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

HARRIS—In Everett, May 7, Rev. John L. Harris, aged 65 yrs., 11 mos.

HERRICK—In New York, May 13, Abbie Stephenson, daughter of Rev. George F. and Helen M. Herrick, of Constantinople, Turkey, aged 22 yrs.

HOLTON—In Kodetkanal, India, April 1, Clara, daughter of Rev. Edward P. and Gertrude S. Holton, of the Madura Mission, aged 18 mos.

MARSHALL—In San Bernardino, Cal., April 28, Rev. John W. Marshall, of Portage, Wis. He was a graduate of Beloit College in 1857 and of Chicago Seminary in 1861, and was ordained pastor at Mankato, Minn., in 1862.

YELLOWSTONE PARK TOURS.—Messrs. Raymond & Whitcomb announce their thirteenth annual series of sight-seeing trips through the Yellowstone National Park, the dates of departure of the parties from Boston being June 3, and July 15 and 29. In these trips the park is made the main objective point, the journeys to and from that region being broken, however, by several visits to the cities and points of picturesque interest en route. The plans for the round of travel through the park are made upon a generous scale, involving extra days within the park, extra stage service, and ample time for rest as well as sight-seeing. An interesting feature this season is the opportunity to return by steamer through the Great Lakes from Duluth to Buffalo. A descriptive circular will be furnished free by Raymond & Whitcomb, 296 Washington Street, opposite School Street.

These competitions will be conducted monthly during 1897

First Prizes, each of \$100
Cash.....\$ 400
20 Second Prizes, each of \$50
\$100 Pierce Special Bicycles.....2,000
40 Third Prizes, each of \$25
Gold Watches.....1,600
Cash and Prizes given each month.....\$3,400
Total given during 12 months 1897.....\$40,800

HOW TO OBTAIN THEM.

Competitors to save as many "Sunlight" Soap Wrappers as they can collect. Cut off the top portion of each wrapper, that portion containing the heading "SUNLIGHT SOAP." These (called "Coupons") are to be sent, postage fully paid, enclosed with a sheet of paper stating competitor's full name and address and the number of coupons sent in, to Lever Bros., Ltd., New York, marked on outside Wrapper (top left hand corner) with Number of the District competitor lives in. The districts are as follows:

- NAME OF DISTRICT.**
- 1 New York City, Brooklyn, Long and Staten Islands, and New Jersey.
 - 2 New York State (outside of N. Y. City, Brooklyn, Long and Staten Islands).
 - 3 Pennsylvania, Delaware, Maryland, West Virginia, and District of Columbia.
 - 4 The New England States



SEND THIS TOP PORTION

\$3,400.00 GIVEN AWAY EACH MONTH IN CASH, BICYCLES AND WATCHES FOR SUNLIGHT SOAP WRAPPERS

RULES. 1. Every month during 1897, in each of the four districts, prizes will be awarded as follows:

The 1 Competitor who sends in the Largest Number of coupons from the district in which he or she resides will receive \$100 Cash.

The 5 Competitors who send in the Next Largest Numbers of coupons from the district in which they reside will Each receive at winner's option a lady's or gentleman's Pierce Special bicycle, price \$100.00.

The 10 Competitors who send in the Next Largest Numbers of coupons from the district in which they reside will Each receive at winner's option a lady's or gentleman's Gold Watch, price \$25.00.

2. The Competitions will Close the Last Day of Each Month during 1897. Coupons received too late for one month's competition will be put into the next.

3. Competitors who obtain wrappers from unsold soap in dealer's stock will be disqualified. Employees of Lever Brothers, Ltd., and their families, are debarred from competing.

4. A printed list of Winners in Competitor's district will be forwarded to Competitors in about 21 days after each competition closes.

5. Lever Brothers, Ltd., will endeavor to award the prizes fairly to the best of their ability and judgment, but it is understood that all who compete agree to accept the award of Lever Bros., Ltd., as final.

The Bicycles are the celebrated Pierce Special, 1897 Pattern, m'd by Geo. N. Pierce & Co., of Buffalo, Boston and New York. Fitted with Hartford Tires, First-class Nickel Lamp, New Departure Bell, Standard Cyclometer, and Hunt Lace Saddle.

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The famous Waverley Bicycle of last year—made famous by its sterling qualities—has been greatly improved, and as new machinery was not necessary to continue its manufacture, the price has been reduced to \$60.

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of a higher grade, for those who want the very best, costs \$100. It has the only perfect bearings, and is constructed on a new and expensive principle. It cannot be sold for less. Write for a catalogue. Indiana Bicycle Co., Indianapolis, Indiana.

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Instant Relief for torturing, disfiguring, itching, burning, and scaly skin and scalp diseases with loss of hair, in a warm bath with CUTICURA SOAP, a single application of CUTICURA (ointment), and a full dose of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures

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Is sold throughout the world. POTTER D. AND C. CORP., Sole Props., Boston. 537 "How to Cure Itching Skin Diseases," free

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ACCESSIONS TO THE CHURCHES

Conf. Tot.	Conf. Tot.
CALIFORNIA	MINNE
Benicia, 4	Edgerton, 13
Pomona, Pilgrim, 5	Merriam Park, 10
San Francisco, First, 3	vet., 9
Olivet, 3	Moorhead, 6
CONNECTICUT	MIS RI
Bristol, 7	De Soto, 3
Ekron, 9	Grandin, 3
Hartford, Zion, 4	St. Louis, Compton, 3
New Fairfield, 10	Hill, 2
New Hartford, 4	Fountain Park, 8
New Marlboro, 10	Hope, 4
New Milford, 7	Hyde Park, 3
Ridgefield, 6	Immanuel, 2
Westbrook, 6	Valley Park, 3
West Haven, 4	
ILLINOIS	NEW HAMPSHIRE
Aurora, First, 8	Concord, South, 4
Carpentersville, 1	Hancock, 3
Chicago, Bowman, 5	Hillboro Bridge, 3
Central Park, 9	Hopkinton, 11
Douglas Park, 3	Littleton, 6
Immanuel, 4	Newport, 3
Lincoln Park, 6	Raymond, 5
Maywood, 13	
Pacific, 1	NEW YORK
Ravenswood, 5	Brooklyn, Plymouth, 41
Trinity, 23	Phoenix, 43
Metropolis, 8	
Oak Park, Forest, 4	OHIO
Ave. Branch, 4	Cleveland, Pilgrim, 34
Rockford, First, 4	Oberlin, Second, 5
INDIANA	VERMONT
Elkhart, First, 4	Rochester, 5
Indianapolis, Peo- 5	Springfield, 2
ple's,	
IOWA	WASHINGTON
Cromwell, 5	Genesee, 29
Decorah, 53	Seattle, Plymouth, 5
Des Moines, Pilgrim, 12	
MASSACHUSETTS	WISCONSIN
Bedford, 2	Clinton, 1
Clinton, 7	Harris Ridge, 19
Housatonic, 5	Hayward, 8
	Mt. Zion, 2
	Platte, 5
MICHIGAN	
Cadillac, 50	Polter, 15
Detroit, Boulevard, 32	Milwaukee, North, 5
Grand Rapids, East, 3	Side, 17
Plymouth, 2	Wheaton, 17
Smith Memorial, 33	
South, 2	OTHER CHURCHES
Harrison, 8	Bloomfield, Neb., 10
Helena, 26	Bryant, S. D., 4
Howard City, 30	Great Bend, Kan., 31
Hudsonville, 1	Churches with less, 32
Uia, 26	than three, 56
Conf., 711; Tot., 1,123.	
Total since Jan. 1: Conf., 8,985; Tot., 16,220.	

OUR readers and their friends who contemplate visiting San Francisco to attend the annual convention of Christian Endeavorers, to be held in that city July 7th to 12th, 1897, will be pleased to learn that the Chicago & Northwestern Railway announce that they will sell one way tickets from Chicago to San Francisco at rate of \$25. Returning, tickets can be purchased from San Francisco to Chicago at same rate. Tickets will be on sale from Chicago June 29th to July 3d, inclusive. All lines from the East, connecting with the Chicago & Northwestern, will sell at one fare for round trip to Chicago, in connection with above rate from Chicago. Full information can be had by addressing W. B. Kulsch, general passenger and ticket agent, Chicago, Ill.; H. A. Gross, general Eastern passenger agent, 423 Broadway, New York; J. E. Brittain, New England passenger agent, 5 State Street, Boston.

THE NEW SELF-INTERPRETING BIBLE, advertised on another page, is worthy the attention of all our readers. It is the result of an effective combination of two brilliant and original ideas—the one to profusely illustrate the sacred Word by photographic reproductions of the actual scenes and actual places made memorable in the Scriptural narrative, and by placing these illustrations directly opposite those passages or portions of the text to vividly illuminate and make real the incidents to which they refer; the other was to gather up in a single comprehensive work the best that has been written by Biblical scholars in all ages, in criticism, comment upon and elucidation of the Scriptures. The illustrations, 440 in number (size of page 9 x 11½), are the work of American artists who, with competent assistants, journeyed at large expense through Bible lands for the express purpose of procuring this remarkable series of views. The editor of *The Congregationalist*, referring to these pictures some time since, characterized them as the best ever produced. This is his opinion today, and the enterprise which now places the Bible thus adequately illustrated within reach of all receives his heartiest approval. In taking up this new Bible, Bethlehem and Gethsemane, Jerusalem and Damascus, Galilee and the Jordan, which before have been little more than names upon the map, become real places. It is not pictorial fiction, but photographic reality. When there is added to the really wonderful help of the illustrations the encyclopedic character of the commentaries and explanations, this edition of the Bible would seem to have large claims upon the Christian public. The method of procuring this work makes it easy of purchase.

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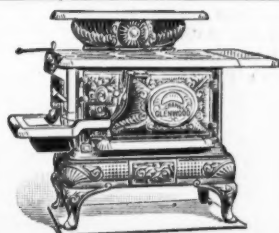
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WEEKLY REGISTER

Calls

BEARD, Wm. S., Yale Sem., accepts call to Durham, N. H.
 BELL, Sam'l, late of Pittsfield, N. H., accepts call to Deerfield.
 DAVIES, Henry, New Haven, Ct., to Rocky Hill.
 DAVIS, A. A., declines calls to North Branch and Sunrise, Minn., and accepts invitation to remain at Lakeland.
 DUTCHER, Norman H., Andover Sem., to Vergennes, Vt.
 EDWARDS, Rosine M., Pacific Sem., to Hillyard, Wn., where her father has previously had charge.
 EVANS, J. Lewis, Derry, N. H., accepts call to Rochester.
 FOSTER, Frank, lately of Shandon, O., to Memorial Ch., St. Louis, Mo.
 GALLAGHER, Geo. W., Dickinson, N. D., declines call to Tacoma, Wn., and accepts that to First Ch., Brainerd, Minn.
 HALL, Archibald M., Yale Sem., accepts call to Taylor Ch., New Haven, Ct.
 HENRY, Miss E. K., who has been supplying at Highmore and Holabird, S. D., to Waubay. Declines.
 HERPE, Erik G., Bethany Ch. (Swedish), New Britain, Ct., to his former charge in Galesburg, Ill. Declines.
 HUCKEL, Oliver, First Ch., Amherst, Mass., to Associate Reformed Ch. (Independent Presb.), Baltimore, Md.
 JONES, Hugh W., formerly of Barneveld, Wis., to Ipswich, S. D., for three months, with a view to permanence. Accepts.
 LYMAN, Elmer, Chicago Sem., to Waubay, S. D. Accepts, at least for the summer.
 MARTIN, B. F., to remain another year at Fulton, Wis. Accepts.
 MASON, Jas. D., late of Forest City, Io., to Pioneer Ch., with residence at Clear Lake. Accepts.
 MENZI, Ernest U., Oberlin Sem., to Bowdle, S. D. Accepts.
 STERLING, Geo., Maromet, Mass., to Windsor. Accepts.
 THOMAS, David L., declines call to remain at Bowdle, S. D., and is called to Gettysburg.
 UPTON, Rufus P., to remain a second year at Custer and Garvin, Minn.
 VAN OMMEREN, Hendrik, recently of Grass Lake, Mich., to Presb. Ch., Mt. Pleasant. Accepts.
 WOOD, Edwin A., Ipswich, S. D., to Presb. Ch., Sweetland, Io. Accepts.

Ordinations and Installations

BORG, L. G., o. Swedish Ch., Washington, Ct., Apr. 28. Sermon, Rev. F. S. Child, D. D.; other parts, Rev. Messrs. Arthur Goodenough, J. S. Ives, A. F. Pierce, Frank Russell, D. D., H. A. Davenport.
 FRAZER, Fenton E., o. Londonderry, Vt., May 12. Sermon, Rev. E. H. Hyington, D. D.; other parts, Rev. Messrs. O. S. Davis, J. E. Fullerton, C. H. Merrill, H. L. Ballou.
 GUILD, Roy K., o. p. Woodstock, Ill., May 3. Sermon, Rev. W. H. Day; other parts, Rev. Messrs. W. R. Gaylord, C. E. Thompson, J. E. Roy, D. D., J. D. Wyckoff, Jas. Tompkins, D. D., Prof. W. B. Chamberlain and E. T. Harper.
 HOLTON, Chas. S., i. First Ch., Newbury, Mass., May 11. Sermon, Prof. Geo. Harris, D. D.; other parts, Rev. Drs. J. D. Kingsbury, W. H. Boister, Rev. Messrs. A. W. Hitchcock, F. W. Sanborn.
 MARSH, Edward L., i. Waterville, Me., May 11. Sermon, Rev. David Reid; other parts, Rev. Messrs. J. S. Williamson, Edward Chase, J. L. Quimby, W. H. Spencer, C. D. Crane, Thos. Williamson, J. C. Gregory.
 NELSON, Andrew P., i. Lowell, Mass., Swedish Ch., May 14. Sermon, Rev. C. W. Holm; other parts, Rev. Messrs. O. G. Tingloff, G. H. Johnson, Emil Holmblad, C. L. Merriman and John Axelsson.
 REAM, Wm. T., o. p. Plain, Mo., May 4. Sermon, Prof. H. M. Scott, D. D.; other parts, Rev. Messrs. Jas. Tompkins, D. D., J. M. Lewis, F. L. Sanborn and Prof. W. B. Chamberlain.

Resignations

EGGLESTON, F. O., Aurora, O.
 HILL, Chas. J., Stonington, Ct.
 JEFFERY, Franklin E., Southside Ch., Indianapolis, Ind., to complete preparations for departure for the foreign field.
 JOHNSON, Orrin H., Eagle Harbor, Wn., withdraws resignation and remains another year.
 LONGENECKER, Geo. W., W. Andover, O.
 LOVEJOY, Geo. E., Stoneham, Mass., to accept call to Pittsfield, N. H.
 MCNAIR, David C., Mine La Motte, Mo.
 ROSS, Abner H., S. Dartmouth, Mass. He has been appointed a lay reader at Grace Episcopal Church, New Bedford.
 STOCKWELL, Cyrus K., Litchfield, Mich.
 WALLACE, Wm. B., Bridgewater, Ct.
 WINTER, Paul, Burdette, S. D.

Churches Organized

DETROIT, Mich., Boulevard, 14 May, 32 members.
 SEATTLE, Wn., Independent Ch.
 ULA, Mich. (formerly a branch of Alpine and Walker Ch.), 3 May, 26 members. Rev. W. P. Wilcox is pastor.

Supplies for the Summer

AMROY, Ill., Corry S. Baird, Chicago Seminary, to assist Rev. W. J. Warner in outlying districts.
 AMHERST and AURORA, Me., Archie Cullens, Bangor Seminary.
 BANGOR, Me., Essex St., Ralph E. Gleason, Bangor Seminary.
 BANGOR, Me., North and East, Jas. T. Berry, Bangor Seminary.
 BLANCHARD, Me., Geo. E. Lake, Bangor Seminary.
 CLEMMONT, Io., Geo. B. McClellan, Chicago Seminary.
 DEAD RIVER, Me., Chas. P. Marshall, Bangor Seminary.
 DEER ISLE, Me., Little and North, David F. Atherton, Bangor Seminary.
 FREEDOM, Me., Sherman Goodwin, Bangor Seminary.
 FRENCHBORO, Me., Geo. A. French, Bangor Seminary.
 GAILLAND, Me., Thos. W. Harwood, Bangor Seminary.
 GAS CITY, Ind., John R. Evans, Oberlin Seminary.
 MEDWAY, Me., Edwin E. Grant, Bangor Seminary.
 NORRIS CITY, Ill., Sam'l H. Seecombe, Chicago Seminary.
 NORTHFIELD, Me., Arthur B. Hunt, Bangor Seminary.
 PLYMOUTH, Wis., Francis C. Bliss, Yale Seminary.
 SADDY POINT and FRANKFORT, Me., Jas. G. Fisher, Bangor Seminary.
 SUNSET, Me., David E. Putnam, Bangor Seminary.
 UPTON, Me., Ronald H. MacPherson, Bangor Seminary.
 VANCEBORO, Me., Walter T. Sparhawk, Bangor Seminary.
 VEAZIE, Me., Harry A. Beadle, Bangor Seminary.

Miscellaneous

ALDRICH, Benj. F., and wife were given a largely attended farewell reception, May 4, by the church in Pontiac, Mich., who bestowed upon them many beautiful gifts.
 BECKWITH, Prof. Chas. A., of Bangor Sem., and his wife, who are about to leave for a year's absence in Europe, were given an enjoyable reception by the people of First Ch.
 CRANE, Chas. D., of Machias, Me., will supply at Marshfield during the summer and fall.

HOLWAY, Theo. T., was given a reception and pound party Apr. 26, in recognition of his completion of a year's service.

JULIEN, Matthew C., New Bedford, Mass., has been elected to membership in the American Authors' Guild.

NORTON, Milton J., Chicago Sem., has begun work at Grandin, Mo.

PECK, Henry P., who, owing to ill health, has for some time been unable to occupy his pulpit in Milford, N. H., is visiting relatives in Princeton, Mass.

PHELPS, Lawrence, has been appointed by the Boston Seamen's Friend Society as its field secretary. This organization has a large opportunity to help the multitude of sailors along the New England coast. Mr. Phelps is well fitted both to arouse interest in them and to plan ways of promoting their welfare.

ROTOH, Caleb L., of Stoughton, Mass., is to spend the summer in various forms of missionary work in North Dakota.

SWARTZ, Joel, formerly of Steubenville, O., has taken charge of a promising mission work at Devon, a suburb of Philadelphia.

WHEELWRIGHT, Joseph, of South Byfield, Mass., formerly supply at Rochester, has been invited to supply at Hebron, N. H.

That Hood's Sarsaparilla purifies the blood and relieves a vast amount of suffering is not a theory but a well-known fact

THE new pitchers at Jones, McDuffee & Stratton's from the Doulton's Lambeth Pottery, London, have various legends woven into the decoration, one of which is:

Those who have money
 Are troubled about it.
 Those who have none
 Are troubled without it.

Go to your doctor for advice; he is the best man to tell you what medicine you need. Go to your druggist for your medicines; he knows more about drugs than a dry goods man.

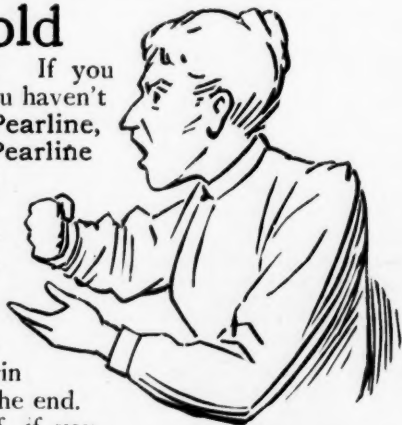
Stick to your doctor and to your druggist if you are a sick man, but don't go to your druggist for advice. If your doctor tells you to get Scott's Emulsion it is because he knows it to be the remedy in all conditions of wasting, the one reliable, permanent preparation.

Get what you ask for.

Don't Scold

about washing powders. If you feel like it, it's because you haven't got the right kind. Get **Pearline**, and see the difference. **Pearline** has been imitated—but never been equalled. There are all kinds of imitations; powders that save work, but ruin clothes; powders that don't hurt, and don't help you; powders that are cheap to begin with, but dear enough in the end. Try them all for yourself, if you won't take our word for it. But don't get them mixed up in your mind with **Pearline**.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as **Pearline**." IT'S FALSE—**Pearline** is never peddled, and if your grocer sends you something in place of **Pearline**, be honest—**Send it Back**. **JAMES PYLE, New York.**



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The popping of a cork from a bottle of Hires is a signal of good health and pleasure. A sound the old folks like to hear—the children can't resist it.

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REV. DR. LORIMER, Pastor Tremont Temple, says:—"If one cannot visit the Holy Land, this Bible must prove a good substitute."

REV. DR. MINOT J. SAVAGE (formerly of Boston), says:—"It is the completest and most interesting Bible I have ever seen. It is the only one which has the right to be called 'illustrated.' The pictures are wonderful, and they give a natural and human interest to the book."

REV. DANIEL MARCH, D. D., Author "NIGHT SCENES OF THE BIBLE," says:—"The photographs set before the eye the actual scenes of the greatest life ever lived in the world—the scenes of the old Bible story."

REV. JOHN WILLIS BAER, D. D., Sec. SOCIETY CHRISTIAN ENDEAVOR, says:—"I wish it might have a sale of a million copies among our young people."

We are gratified to announce that, by a very fortunate arrangement, we have secured the entire first edition of that important new work,

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This new Bible is a bold and brilliant conception, typically characteristic of, and possible only to, our own day. Nothing like it—nothing approaching it—has ever before appeared.

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It is not merely a book for scholars and expositors—though it is a wonderful aid to these; it is still more—a Bible for the home, for the family circle, for the children; a Bible which young and old will read with a new and deepened interest, with a larger understanding, with a new sense of the marvelous power of "The Book of Books." Nothing could better describe it than the title which it bears, the

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This new Bible is, in truth, "like unto a new revelation." It lends to the Scriptures that clearness and real interest absolutely necessary to make Bible reading entertaining and profitable in the highest degree.

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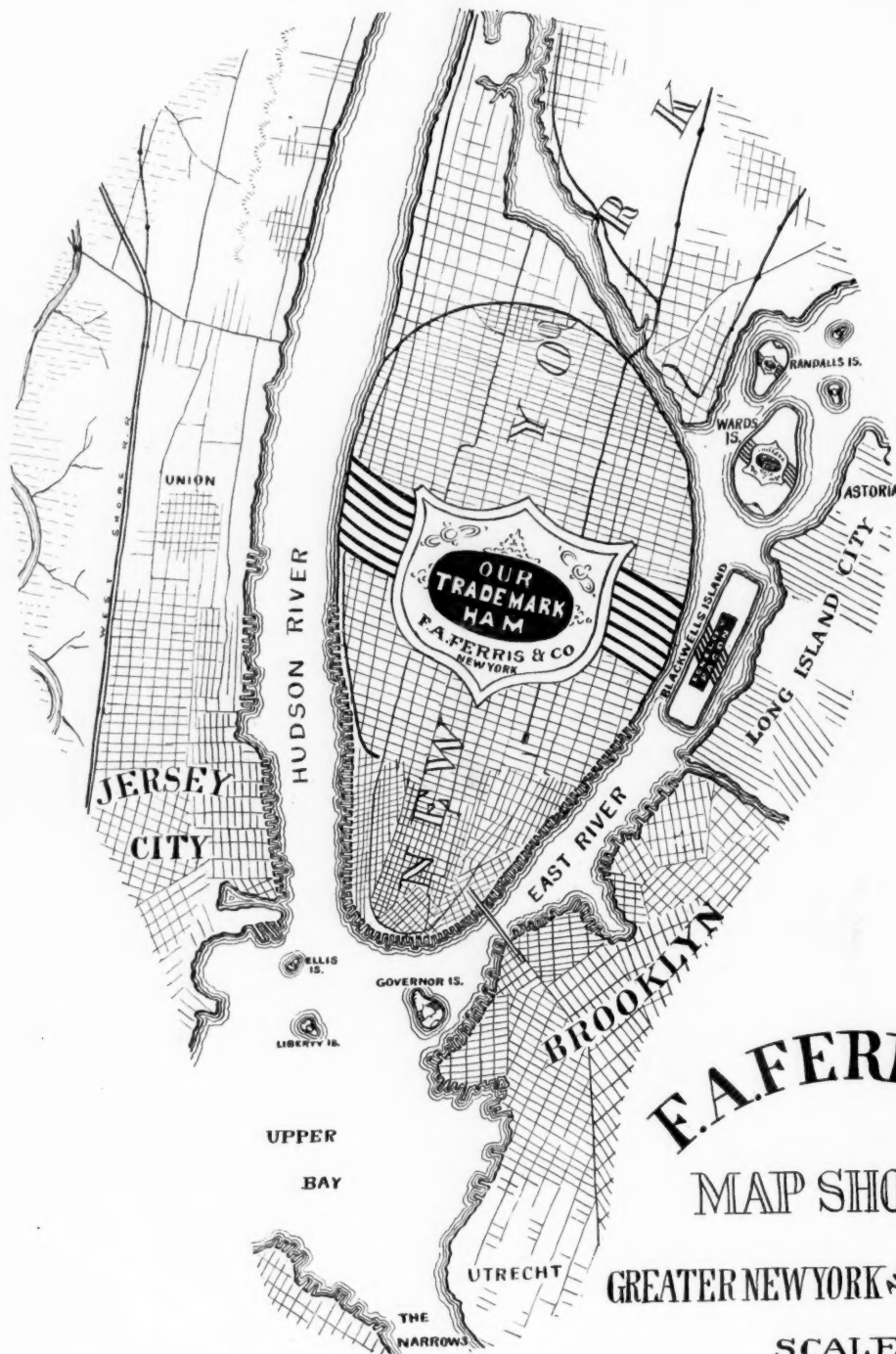
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